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Near View

BY DOROTHY BROWN THOMPSON

Time is not only centuries,
But seconds making days;
And Space, this side infinities,
Is dust motes making haze:
And all there is to histories
Is people's little ways.

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COLONIAL HUNTINGTON,

New York

1653 - 1800

by

ZELL MORRIS GOULD

and

HENRIETTA M. KLABER

Illustrated by MARY HELENE GLEZEN



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ACKNOWLEDGEMENTS

This book grew out of a study of the varied and rich material collected in the library of The Huntington Historical Society, this year celebrating its fiftieth anniversary. Many of the volumes are scrapbook collections, many are books out of print. It therefore seemed to the authors of this book that it would be a timely contribution to Huntington's tercentenary celebration to make available the substance of this material covering the colonial period from 1653 to 1800.

We would like to thank Mrs. Frederick E. Hall, librarian of the Society, for her help in collecting the data for the early map, and Mr. John J. Klaber for the research and drafting of the map. As there are no maps of Huntington before 1800, the data had to be built up and pieced together from various types of records. And our thanks to Mrs. George Taylor, curator of the Society, for her painstaking survey of the items in the museum which our artist used for many of her illustrations.

We are also grateful to those principals and social studies teachers of the local schools who read the manuscript and offered helpful suggestions.

Z. M. G. and H. M. K.

*8/10
Dorchester - 4/10*

FOREWORD

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Historically minded Huntington, one of the Empire State's original towns, recounts its 300 years of foundation this year. The period of colonial history covered by the authors of this volume is the cornerstone upon which future historians will build. It is well set. They have performed a laborious task. The illustrations are extremely interesting. The book is a fine contribution to posterity by those responsible for it in commemoration of a 300th anniversary.

The Indian agreement of the 2nd of April, 1653, was made by pioneer settlers of Long Island. Robert Williams left Hempstead for Jericho in the Town of Oyster Bay; he was eager for good land as were the Powells, the Woods and the Whitsons. They were liberty-loving Anglo-Saxons. Descendants of those people feel a nearness to their names. Robert Williams and Thomas Powell were both forebears of mine. The communities of our "blessed isle" have much common history. When Jonas Wood and John Ketcham were chosen for the Duke's Laws meeting of 1665 the Town of Huntington covered the Island from Sound to Sea, as Oyster Bay and Hempstead.

The centuries have been kind. There were cruel years that strengthened character, years which have been valuable in their impression, instruction and inspiration.

This is the story of Huntington's historic heritage. Hail to its founders! Hail to the lessons given in tradition, the spirit of America, and hail to the greater Huntington to come!

"Build thee more stately mansions, O my soul,
As the swift seasons roll!"

Farmingdale, April, 1953

Jesse Merritt

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PART ONE ~ ~ ~ THE EARLIEST DAYS

THE SETTLEMENT: "HUNTINGTON was settled in 1653." This date will be re-emphasized this year when the town is celebrating its 300th birthday. Three hundred years is a long time and the records of those early days are dim and incomplete. Earnest historians have carefully examined whatever documents remain and from them have given us as accurate a picture of the past as could be reconstructed from the meagre data available. Huntington's story has been drawn mainly from these sources. *Date*

In 1603 King James I of England declared that "As it is atheism and blasphemy to dispute what God can do; so it is presumption and high contempt in a subject to dispute what a king can do, or say that a king can not do this or that." But he and his son, Charles I, found that there were a great number of persons in their realm who did not subscribe to the principles of absolute monarchy. These Protestants had in their Magna Carta a document that rejected the power of the king to control the personal property, the liberty and the religious belief of every sort of citizen. In the civil war that followed, when King Charles was beheaded and the commonwealth was directed by Oliver Cromwell, those who had fled the intolerable persecutions of the Cavaliers were making settlements in the New World, and it was natural that some should finally come to Long Island. They came here from other English settlements mainly in New England. Long Island lay just across the Sound from Connecticut and groups from there and from Massachusetts crossed over and made settlements at the eastern end of the Island as early as 1640. Probably the first ones to make homes here came from Southhold among whom we find the names Brush, Bayle, Budd, Benedict, Corey, Conklin, Esty, Jones, Ketcham, Mapes, Scudder and Sammis. Others came from Stamford and among those were Wood, Gildersleeve, and Titus. The Rev. Wm. Leverich and his son came from Sandwich, Massachusetts, to Oyster Bay and later to Huntington. Silas Wood, who wrote the first history of Long Island, mentions *English background Exodus from other settlements*

a group of eight men and one woman and an infant coming here from Lynn, Massachusetts. They built one house and were working on another when they were seized by the Dutch, tried and released. They went on to Southampton. Settlers from the Connecticut colony and Massachusetts kept coming to join their friends already here. Those who came from Connecticut could easily cross the Sound at this point as the distance was not great. It is interesting to note the heritage of true democracy these Connecticut settlers brought with them that led a later day historian to say, ". . . in lineal descent our U. S. Government is more nearly related to that of Connecticut than to that of any of the other 13 colonies." (Fiske) This was English territory as Charles I had granted patent rights to Long Island to the Earl of Stirling in 1635. The Dutch were already established on Manhattan Island and many Dutch families had obtained grants of land across the East River on the western end of the Dutch on Long Island Island and were cultivating "bouwerries" as they called the farms. In the beginning the English, who were interested in the eastern part of the Island, and the Dutch at the western end, did not interfere with one another but in 1650 they signed a treaty at Hartford agreeing upon a line that would separate the Dutch claims from those of the English: "A line run from westernmost part of Oyster Bay and so a straight and direct line (southward) to the sea, shall be the bound betwixt the English and Dutch there. The easterly part to belong to the English, and the westernmost to the Dutch." So we may truly say that "Huntington was founded by Englishmen, upon English territory, as an English town, and always continued as such." How Huntington got its name is not known. It could have been named for Huntingdon, England, the birthplace of Oliver Cromwell, or as some think, it was called "Hunting Town" because of the abundance of game here.

When the Dutch surrendered to the English in 1664 New Netherlands became English territory, under the patronage of the Duke of York and was called Yorkshire after Yorkshire County in England. This territory was divided, as was the original Yorkshire, into three sections: West Riding, which included Staten Island and the extreme western part of Long Island; North Riding, which embraced Westchester and mid-

Long Island, as far as the Oyster Bay-Huntington line; and East Riding, that covered Huntington Town and all the other Long Island towns to the eastward. Thus an early document reads: "This *"Yorkshire"* writing testifieth that I, Jonas Wood of Huntington in the East Riding of Yorkshire on Long Island have bargained and sold over three acars of land" etc.

It was a lovely and inviting harbor that beckoned to the settlers across the Sound. The Island was not a forbidding wilderness. Instead the beach sloped gently upward toward land sparsely covered with trees and with little or no underbrush, for the Indians yearly burned over the woods to clear the land for the corn they raised and to make hunting easier. Food was abundant with clams and other shellfish and waterfowl to supplement deer and small game found inland. The Indians were friendly, the soil was good and quite free from rocks and stones, and with no concern for attacks by the savages such as confronted the New Eng-
landers, nor yet having to hew out a clearing in dense forest,
the settlers could proceed at once to the task of selecting a
site for their first shelters. The Island was deeply cut by narrow Indian
trails, and the streams of fresh water which they found promised ponds
for watering stock and in time would furnish power for mill wheels. Walt
Whitman thus describes it:

*Physical
features*

"Isle of sweet brooks of drinking water—healthy air and soil!

Isle of the salty shore and breeze and brine!"

They were eager to acquire the land from the Indians and the latter were easily persuaded to give it up for the few simple articles the settlers had to offer but the Indians retained their right to hunt as usual. They continued to live in their old wigwams and to mingle more or less with the whites in peaceable fashion. Their ranks had been
greatly reduced by a pestilence that swept the Island in 1650.
There were thirteen tribes on Long Island at the time Hunting-
ton was settled and those occupying the land around Huntington Bay were the Matinecocks. Their leader or sachem was Raseocan. Arrowheads made of the hardest stone, some crude vessels of earth hardened in the fire, and their wampum and shell banks are the chief remnants of their arts. Wam-

*The
Indians*

pum was made of shells of different colors — black, blue and white. The black were double the value of the white. Three black beads or six white, passed for a penny. (Silas Wood) At one time J. J. Astor employed all the Indians on Long Island to make wampum for use as exchange in his fur trade.

Long Island is dotted with old Indian tribal names. The regions named for them are very familiar: Canarsie, Rockaway, Matinecock, Massapequa, Patchogue, Setauket, Cutchaug, Shinnecock, Manhasset, Montauk, Merrick — to name only a few. Today there are few if any full-blooded Indians on Long Island.

There was an Indian village at the head of Huntington Harbor consisting of about thirty families which was mentioned in a report to the Netherlands government by Van Tienhoven in 1650. It appears by Indian deeds and other authentic evidence that the territory of the Matinecocks within the town of Huntington was called by the Indians "Kantanomocke", from which the present day "Ketewomoke" is derived. All the tribes in the vicinity were subject to the more powerful Montauks at the eastern end of the Island whose chief was Wyandance. The settlers liked to have his name on their deeds to make them more binding.

On April 2, 1653, three men of Oyster Bay — Richard Houldbrook, Robt. Williams and Daniel Whitehead — received from Raseocan a deed to a tract of land extending from Cold Spring Harbor on the west to Northport Harbor on the east, and from the Sound, southward

Old, "to the uttermost part of my bounds". This southern boundary
or First marked out by Raseocan's men was on the line of what was
Purchase later called the "Old Country Road". This purchase, always
 called the "First" or "old Purchase" covered about six square
 miles. For this purchase the Oyster Bay men paid Raseocan "6 coats, 6
 kettles, 6 hatchets, 6 howes, 6 shirts, 10 knives, 6 fathoms of wampum,
 3 muxes, 30 needles. (Muxes were small steel awls used by white men in
 making wampum.) These three men on the same day assigned all their
 interests in the premises to certain residents of Huntington who became the
 proprietors of the First or Old Purchase.

Houldbrook, Williams and Whitehead must have come eastward along a trail known as Oyster Bay Path which today runs through our village as Main Street. Main Street was then a marshy section, for the headwaters of Huntington Harbor ran much farther inland than they do today. Going along to the next rise, where the Old First Church now stands, they could look ahead to the present Town Green. This is the spot the settlers chose on which to erect their first buildings. If you will walk eastward from Sabbath Day Path you will see the Green spreading out much as it did 300 years ago. Imagine narrow trails instead of the present highways and that you came along Oyster Bay Path instead of Main Street; that the road going on to Northport is Cow Harbor Path and that Park Avenue is East Street, and you may be able to recapture that moment when the settlers saw this haven and rejoiced that Nature's offerings were so fortuitous. Here was running water, trails leading north and south as well as east and west, and all encircled by the sheltering hills. Here they built a stockade in which they kept the livestock at night, a fort in case of attack, a watch house where the "watch" kept a vigilant eye on the little settlement at night, and here the first tavern or "ordinary" was erected. Later the homes of the tailor, the hatter, the shoemaker, the tanner, the harnessmaker, the weaver and of many farmers were built here. It was, for more than 100 years, the chief locality of the town. In the daytime part of the stock was driven to pasture to the "East Fields", later called "Old Fields", (Green-lawn), and part to "West Fields", (West Neck), but at night it was driven back to the stockade. The "watch" was made up of guards who were regularly detailed to watch both stock and the settlers' homes. The rules for the punishment of the watch for neglect of duty were very stringent. Maybe they were on the lookout for bears or wolves, but prowling Indians who had no scruples about making off with livestock or other possessions that caught their fancy were no doubt the chief menace.

*Towne**Spotte*

The First Purchase included within its bounds the land called Horse Neck (Lloyd's Neck), probably so named because the settlers drove their horses there for pasture in times of drouth when the common pasturage was only sufficient for the rest of their livestock. Horse Neck was a tract of

about three thousand acres. The next year, 1654, the Indians deeded it to three men of Oyster Bay — Samuel Mayo, Daniel Whitehead and Peter Wright — in exchange for the usual assortment of articles — clothing, tools, wampum, etc. If this Daniel Whitehead was the same one who helped negotiate the First Purchase he must have known that it included this parcel called Horse Neck. From these three owners the Neck passed through “sundry sales, parcellings and transfers” until it finally came into possession of James Lloyd of Boston in 1679. There was a long drawn out struggle by the Huntington settlers to hold the Neck, the dispute finally ending in a trial lasting two days at which the jury brought in a verdict in favor of Huntington, finding that “Horse Neck lyeth within the bounds of Huntington’s deed, except further light can be made to appear unto us by the Honorable Governor and Council”. A hearing was held before the Governor and Council and the finding of the jury was reversed, declaring in favor of one John Richbill of Oyster Bay, the last purchaser of the land. No further effort was ever made by Huntington to gain possession of Horse Neck and when it later passed to James Lloyd of Boston it was henceforth known as Lloyd’s Neck.

James did not become the owner through purchase but by his marriage to Grisell Sylvester, daughter of Nathaniel Sylvester of Shelter Island. She owned land at “Caumsett”, the Indian name for Horse Neck, which she had inherited from her betrothed, one Latimer Sampson. The story goes that when Latimer Sampson was setting out on a voyage to England he willed his holdings on “Caumsett” to Grisell in the event of his death. Perhaps he had a premonition of disaster for he perished at sea in 1668 and Grisell (or Griselda) came into ownership of the land. After James Lloyd’s marriage to Griselda in 1670 Governor Dongan granted him a patent (1685) constituting the Neck a manor or separate local government called Queens Village. He was the first Lord of the Manor although he never lived there continuously if at all. Neither the date nor the site of the first manor house is known exactly. The dates for the building of the second or present manor house vary from 1714 to 1764. To quote from the “Huntington-

Babylon Town History" by Romanah Sammis: "A map of 1764, which shows a group of buildings at its site, no doubt led some to use that date. However, in a set of account books kept by Henry Lloyd, 1705-1845, and owned by Long Island Historical Society, Mr. Lloyd entered the cost of building his 'mansion, barn, graneries and dairy' all in 1722.

Successive eldest sons inherited the land and title. It is told that James' son, Henry, the second Lord of the Manor, was very jealous of his rights, and the people of Huntington could not trespass on the manor lands and carry off wood and thatch without paying for them. However if the Lord of the Manor was a stickler for his rights, the people of Huntington were no less aware of theirs. An amusing incident occurred in 1717 — amusing now, but very serious then. Most of the Huntington people were Presbyterians whereas Henry of the Manor was a staunch adherent of the Church of England. As such he was viewed with some suspicion by the villagers who wanted no interference with either their belief or their form of worship. On August 6th, 1717, at a town meeting, it was "ordered and agreed by the Major part of the Trustees of the town that Henry Lloyd of Queens Village shall have Liberty to build a pew in the Meeting house at his own Cost and Charge for the use of his family and his heirs provided that he shall not make use of that privilege to the introduction of any minister to officiate in sd. meeting house of any different purswasion then is or has been usuall in this place here to fore but in Case he does the sd. pew shall acrow to the use of the town as much as If this privilege had not been granted." (From the town records). But the trustees need not have been so troubled about the "privilege" they had granted as there was no church of "different purswasion", that is, the Church of England, until 1748. The Lloyds, therefore, generally crossed the Sound in a sail boat to attend services at St. John's in Stamford where a pew had been set aside for their use.

Henry died in 1763, and his son Henry inherited about one third of the land. He was a merchant in Boston at the time and it took so long for him to settle his affairs there that he was still in Boston when the Revolution broke out. Later he returned to England and died there and his share of the Manor of Queens Village was confiscated because of his loyalty to



The second Manor House is still one of the beautiful homes on Lloyd Neck

the Mother Country. It was sold by the State of New York at the end of the war but was bought in by his nephew, John Lloyd, who had already acquired much of the other part of the Manor. In March, 1790, the owners applied to the State Legislature for a renewal of the ancient manor privileges but they were refused. The Lloyd family continued in possession of the Neck and occupied it for many years afterward. In 1886, by Act of the State Legislature, it became part of the Town of Huntington.

The second, or Eastern Purchase, was made by three Huntington settlers, Jonas Wood, William Rogers, and Thomas Wilkes, on July 30, 1656. It extended eastward from Northport Harbor to the Nissequogue River (Smithtown). As before, the Indians reserved the right to hunt and plant on the land and in addition received a few garments and "seven quarts of licker and aleven ounces of powther" in payment. The chief who signed this deed spelled his name "Asharoken" but it was no doubt the same Raseocan who signed the first one. Indian names were written as they sounded and it is unlikely it will ever be known just what his real name was.

*Second
or Eastern
Purchase*

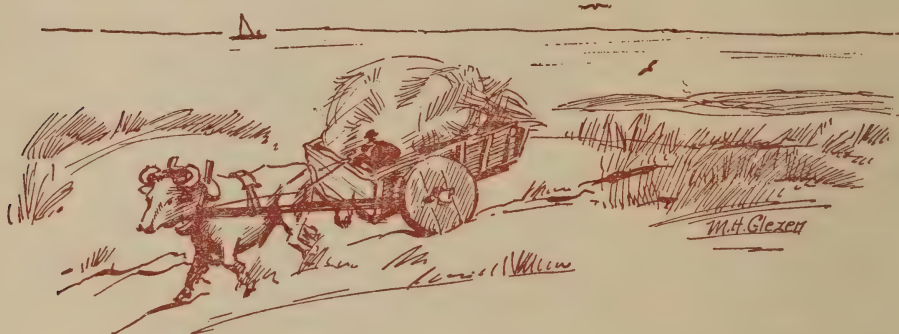
Eaton's Neck lay within the bounds of the Eastern Purchase but the settlers found that Raseocan had deeded it to Governor Eaton of Connecticut in 1646. Apparently the Indians saw nothing irregular in selling land to which others had taken title. The Town of Huntington was unsuccessful in its suits to establish its ownership of the Neck. It always remained private residence property, and many years later (1798) John Gardiner and his wife, Joanna, deeded 10 acres to the government for a lighthouse, and in the 1800's a government life saving station was built at the foot of lighthouse hill.

*Eaton's
Neck*

The eastern boundary of the Eastern Purchase was also disputed. The Indians had sold to Richard Smith land on both the east and west sides of the Nissequogue River. The story goes that he had been promised all the land he could ride around on a bull between sunrise and sunset. Where he stopped to eat his lunch of bread and cheese became known as "Bread and Cheese Hollow". His claim to the land he had circled that day on his famous ride was upheld by the court even though Huntington disputed it.

*"Bull"
Smith*

Subsequently other purchases were made that extended the town of Huntington thru to the south shore. The necks along Great South Bay were covered with marsh and meadow grass that the settlers *Babylon* greatly needed for food for their stock, and it was cut and laboriously hauled across the island by ox-cart over poor, rutted trails. Babylon was part of Huntington Town until 1872 when



Hauling marsh grass from Great South Bay by ox cart

the State Legislature divided the territory and made Babylon an independent town.

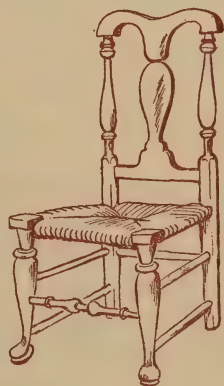
THE INNS: Early in the history of the town we find references to the ordinary or inn, also called a "victualling", a cook-shop or a tavern. They were planned as a central meeting place for the scattered population and as a house of entertainment for travelers who may have come on foot or horseback or perhaps by boat. Authority from town officials was necessary for keeping an inn, and great care was taken by the magistrates to choose responsible men and women for the task. The Colonial Records of Connecticut, in 1644, ordered "one sufficient inhabitant" in each town to keep an ordinary, since "strangers were straitened" for want of entertainment. The innkeeper was a prominent personage and he was often the first to receive and dispense the news from far and near. Perhaps more for the comfort of the settlers than for the convenience of travelers were the inns

at first established, for here people gathered in sociable fashion to talk and exchange views. Drinking was allowed but not drunkenness. Persons licensed to keep a house of entertainment "shall provide strong and wholesome beer, brewed of good malt, at two pence the quart, and shall not suffer excessive drink nor at unreasonable hours, nor after 9 o'clock at night." All were forbidden to sell or give liquor to the Indians except "that in case of sickness or famishing" two drinks could be given.

At a town meeting in 1660 Thomas Brush was appointed to keep an ordinary. To continue keeping it depended on "the correctness with which the keeper discharged his trust." The penalty for being overtaken with drunkenness was confinement in the stocks. Two years later James Chichester was chosen as innkeeper and he was re-elected annually for many years afterward. The old Chichester house in West Hills was known as Peace and Plenty Inn and was a stop over for stage coaches to and from the city. Just when the inn was established is uncertain. It is now a private residence. Mother Chidd or Chichester, kept another house of entertainment at East Neck. It was situated on the shore just east of the Nathan Hale boulder and during the Revolution it was a resort of the British and Tories.

Obadiah Platt's tavern stood at the east end of the Green. After his death his wife ran it and it was then known as "the Widow Platt's", afterwards as their son's, "the Gilbert Platt Tavern". It was at this tavern that George Washington dined on his tour of Long Island in April of 1790. He stopped for dinner there on his return trip en route to Oyster Bay, and in his diary for April 23 he wrote: "The House we dined at in Huntington was kept by a Widow Platt and was tolerably good".

There was also the Gilbert Carll Inn in Dix Hills. Huntington's East Street was often spoken of as "the road to Carll's", for the inn was not only a place for lodging and refreshment but also for public meetings and where the local militia drilled, and the "the road to Carll's" was well traveled.



Washington's chair
at Widow Platt's in
Huntington (H.H.S.)



Peace and Plenty Inn was a stop-over for stages to and from the city

GOVERNMENT: The foundation rights of all things from town's beginning to the present lay in the town meeting. The first written record of a town meeting was March 10, 1659. It was a small number of men that gathered in the Town Spot in the early years and by "major vote" settled all questions that arose. There was no regular time of meeting. They met whenever there was need. They granted the division of land to settlers and ordered surveys; they decreed the rates (taxes) to be levied and they elected certain of their number to carry out their expressed will in all matters. For more than two hundred years the men of the town gathered at one point for their town meetings, the regular election of town officials taking place at the meeting held in the spring. It was in fact as pure a form of democracy as anything to be found in history. It was finally decided for economic reasons to discontinue a separate Town Meeting day, and in 1919 the town election for the first time was held in the fall on the regular election day for the state and nation.

*Town
Meeting*

The principal officers of the town were the justices of the peace, constables and overseers. These were the judicial and executive authorities of the town. They held courts and enforced the laws, civil and criminal. These officers were chosen at town meeting except that magistrates were nominated by the people here and appointed at the general meeting of deputies.

Officers

The earliest records are largely made up of the division and deeding of lands — by the town to settlers, and from one individual to another. It was the court that recorded "ear-marks" for indention of sheep and cattle. It fined the traveler guilty of making his journey on the Lord's day; and in June 1683 we find the humble confession of three men who on the preceding winter day went from Huntington to Hempstead, "for which we desir God to forgive us and hope we shall never offend God nor man in ye Like manner".

Records

The following little affair is suggestive of the spirit of the times: Huntington, June 29, 1682. Return Davis, aged about 45 testified: "Not long since, while in my house, I heard ye sound of a horse trotting; I looked out and saw Robert Kellam on horseback coming from Oyster Bay, having a bag under him which had ye bulk of six pecks in it; I thought

it was meal and asked him, and I asked him why he set out from Oyster Bay on ye Lord's Day to come home; he said it was not Lord's Day, for it was night; I said, 'Look yonder — I think ye sun is half an hour high, and I believe you came out of Oyster Bay about ye beginning of ye afternoon meeting; and I told him I thought he would be taken notice of; I also asked him whether he had got his meal now; he said yes, he could not have it to come home yesterday". In the action against "Robert Kellam for breaking ye Sabbath by Traveling and carrying a burden, the court finding it legally proved, the court sentence is that ye said Robert Kellam shall pay twenty shillin, or make such an acknowledgement as ye court shall accept of, and pay what is due to ye court". The court charges were 12 shillings 6 pence; constable fees 5 shillings; clerk's fees 3 shillings 11 pence. It is hardly necessary to add that Robert Kellam made a very humble "acknowledgement" and escaped the fine.

The more effectually to preserve the purity of the public morals, the early settlers excluded from their society such as they judged would be likely to injure them. In 1662, the people of Huntington, by a vote of the town meeting, appointed a committee consisting of their minister and six of their most respectable inhabitants to examine the characters of those who came to settle among them, with power to admit or refuse admission to them, as they judged they would be likely to benefit or injure the society; with a proviso that they should not exclude any "that were honest, and well approved of by honest and judicious men"; and forbid any inhabitant to sell or let house or land, to anyone but as should be approved of by the said committee, under the penalty of £10, to be paid to the town. In 1663 Huntington forbade any inhabitant to entertain a certain obnoxious individual, either gratuitously or for pay, under penalty of 40 shillings. It seems to have been adopted as an indispensable rule, in all the English towns on Long Island, that no person should be admitted to settle among them without the approbation of the inhabitants or of a majority of them.

DUKE'S LAWS: The Duke's Laws were promulgated when the English took possession of the whole of Long Island in 1665. They were

named after James, Duke of York, brother of the King, to whom Charles I had granted letters patent when the English took the western part of Long Island from the Dutch. Under these laws for the government of the colony, a constable was to be elected every year out of the overseers of the preceding year. The constable and overseers managed the town affairs. Every constable was to have a staff six feet long with the King's arms on it, as a badge of his authority. The constable and overseers had power to make orders concerning fences, highways and similar matters. They were to admonish parents and masters to instruct their children in religion and laws and to bring them up in some useful calling and "if such wilfully refuse to harken to the voice of their parents or masters" they were to be whipped by the constable.

Upon a death "the constable repaired to the house to inquire into the manner of death and of his will". He read the will to the assembled relatives. According to the general custom, the father gave his sons each a farm, and his daughters each a heifer. In 1670 roads and watering places were laid out by the constable and overseers, subject to the town meeting. In 1691 this system was changed to elect "Surveyors and Orderers of the Roads" at town meeting. The Duke's Laws provided that "any Christian or Indian who should bring the head of a wolf or whelp to a constable, should be paid 20 shilings".

Huntington protested on several occasions against the injustice of the Duke's Laws. On February 21, 1670, the Town Meeting adopted a resolution refusing to pay a tax for the repair of the fort in New York, on the grounds that they were deprived of the liberties of Englishmen, and that they were taxed without their consent for something that was of no benefit to them. Their remonstrance was thrown in the fire by Governor Lovelace as "scandalous, illegal and seditious".

In April 1681, Sir Edmond Andros, then Governor, summoned five Huntington men, Isaac and Epenetus Platt, Samuel Titus, Jonas Wood and Thomas Wicks, to New York, and imprisoned them without trial for having attended a protest meeting of delegates of several towns. On their release, the Town Meeting voted to pay their expenses and damages, as they had suffered in the Town's behalf.

The records show that Huntington had its military company, troop of horse, watchhouse, and fort, and its training days. As we have seen, the "town spot" was the place where the "train bands" met. The overseers paid the costs of the military and appointed the officers.

The overseers drew up and presented any town grievances to the Governor, such as complaint on the price of corn. The constable and over-



"For this, Sarah was ordered to sit in the stocks"

seers made provisions concerning the spring driving of the cattle to Crab Meadow; (also Greenlawn and West Neck); gave orders against cutting

timber; attended to procuring the new minister; superintended the building of the mill; with help of three, four or five of the neighbors imposed the tax rate; and enforced laws against geese wandering on the common pasture. In Feb. 1681 it was decreed that ducks and geese should not be allowed to run at large upon the common or in the brooks because "sheep doe not keep in ye streets as formerly, but run in ye woods whereby they are more exposed to be devowered by wolves because they can not abide to feed where ye geese doe keep".

COURT RECORDS: Court records appear very early in the town papers. The town mothers seem to have had as hard a time as the town fathers in keeping the peace. One cannot expect to borrow her neighbor's "cortayn" (particularly if the neighbor denies loaning it) and then permit a part of it to be burned and the rest thrown around the house and lost without being summoned to court for satisfaction. There was the case of the miller, Mark Meggs, whose peace was disturbed by Sarah Soper, who went to his house and railed at him bitterly, calling him most unpleasant names, the while her husband who accompanied her stood by and did not rebuke her. For this Sarah was ordered to sit in the stocks. But in 1672 Meggs and his wife again complain of her and the court orders that if she "parsist in turbulence of spirit without Reformacon" for the first offense she is to receive fifteen stripes after complaint be made to the authorities "at the most public place in town".

The boundaries of the town and of farms and "home lots" were recorded in the town book. Every year the owners of adjoining lands met and made what was called a "perambulation of the bounds" and every three years there was a "perambulation" by the officers of adjoining towns of the boundaries between such towns and a record made.

*Perambu-
lation of
the bounds*

The salt meadows at the head of Cold Spring Harbor were "sold at an outcry by an inch of candle". The practice was for the auctioneer to light a piece of candle an inch long, and the person who put in the last bid as the last flicker of the candle expired took the property. This was the practice for many generations at auction sales of property.

*Selling
land at
auction*

On the first settlement of the Island, there was little trade but among themselves. Money was very scarce. Contracts were made in produce, and business was carried on by barter and exchange. Contracts for the sale of land as well as other sales were made in produce.

Barter Debts were discharged, executions satisfied, and taxes paid in produce. The rate at which produce was taken in payment of debt was the price the merchants gave for like articles. In 1665 the assessors of the several towns were ordered by law to estimate stock at the following rates:

A horse or mare 4 years old	£12
An ox or bull 4 years old	" 4
A cow 4 years old	" 5

In 1679, the prices fixed at which produce should be received for county rates (taxes) were as follows (a few examples):

Pork	3 pence per pound
Beef	2 pence per pound
Winter wheat	4 shillings per bushel

The practice of paying in produce continued until about 1700, when trade had rendered money plentiful, and introduced it into general circulation.

NEGRO SLAVES: Negro slaves were held in Huntington from the first settlement to sometime after 1800. It is said that the Dutch were the first to import negroes into America as slaves. In 1655 a cargo of slaves from the ship "White Horse" was sold in New York, followed by many others. Some of these negroes found their way to Huntington, and their descendants were likewise held as slaves. In 1755 there were 81 slaves (46 male and 35 female) in Huntington, distributed among 53 families. A family in no case held more than four, usually only one. By act of the Legislature passed in 1799 and later, provision was made whereby slave owners might voluntarily free their slaves, provided such slaves were under 50 years of age and capable of supporting themselves.

Jupiter Hammon, a slave owned by the Lloyd family of the Manor of Lloyd's Neck or Queen's Village, was the first negro to write and publish poetry in America. According to a monograph by Mr. Oscar Wegelin printed in 1915, Juipiter Hammon was born around 1720 and died between

1790 and 1806. Little is known of his life except that he was in Hartford, Connecticut, during the Revolution, probably with his master Joseph Lloyd, a patriot who fled to Connecticut during the War. His first poem published was a broadside printed at New York in 1760 entitled "An Evening Thought. Salvation by Christ, with Penitential Cries". Others of his writings were "An Address to Miss Phillis Wheatly" in 1778, and "An Address to the Negroes in the State of New York" in 1787.

TRAVEL: In 1733, three fairly good roads traversed the island from east to west — one on each the north and south shores and one thru the center. Benjamin Franklin, when he was postmaster general, tried to perfect a post-office system by means of mail carriers on horseback. A mounted mail carrier made his first trip in 1764. On March 5, 1772, the first stage line was established. The stage ran from Brooklyn to Sag Harbor once a week, and three days were consumed in the journey. The fare was 18 shillings.

From earliest times Long Islanders travelled to New York by water as well as land. Packets plied weekly to New York, mostly for market purposes. In 1765 the trustees of the town granted a franchise to Elisha Gillitt for a ferry between Huntington Harbor and Norwalk, across the Sound. The franchise read in part: "He shall keep a good sufficient ferry boat that shall carry six men and six horses. The said boat shall be well rigged with good sails and rigging and he shall be obliged to go at any time if the weather will permit with one person if there be no more present for 2 shillings and if he hath a horse for 4 shillings and 6 pence" etc. From this date until 1817 the records show leasing of this ferry right, after bidding at auction, to different people. The last lease shows passenger rates increased to 50c and a boat able to carry vehicles required.

THE CHURCH: These early settlers were intensely puritan in their religious beliefs. Their religion was as important as life itself, and it influenced the laws they made for the conduct of both their public and their private affairs. They were puritan congregationalists and were very intolerant of any other form of religion even though they had been the victims of a similar intolerance in the Old World. They were especially hostile to Quakers, who, it must be said, were quite aggressive in criticiz-

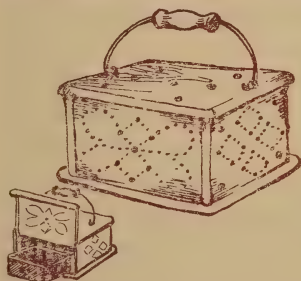
ing forms and ceremonies not in accord with their convictions.

For several years after the first settlement the little colony was without a regularly established place of public worship, but they met at the houses of members until a regular meeting-house was built. In February, 1662, nine years after the settlement, it was ordered at town meeting that Francis Noakes and Thos. Jones should "do their best to buy a house and land in ye town to be and continue the town's for the use and benefit of the minister, wherein to entertain a minister." This must have been the first manse. The church at this time was under the jurisdiction of the town and the town paid the minister from taxes levied for that purpose. The effort to buy a house seems to have succeeded and it was continued to be for the use of the minister until about 1672. The first church in Huntington was built in 1665 on the north side of Oyster Bay Path (Main Street) and beside the stream that then became Meeting House Brook, a stream running thru the centre of Huntington Village and about where Ezra Prime's first thimble factory later stood at the corner of Main and Spring Streets. It was a simple frame structure with roughly constructed pulpit and benches. The floor was bare. Oiled paper in the windows let in a dim light. There was no stove and the damp and chilly room was made more uncomfortable by the draughts that came through the cracks in the walls. On cold winter days the worshippers must have been thoroughly numbed as they sat through the long services. They brought foot stoves and heated bricks and stones with them but the latter cooled off quickly and the coals in the footstoves burned out before the meeting was over. Men and women sat on separate sides of the room and when galleries were added to churches, boys sat on the pulpit or gallery stairs, watched over by a tithing man who kept them in order in a stern fashion. Also, slaves sat in the galleries. Sermons were two or three hours long, prayers from one to two hours in length for had not the Puritans left the Church of England to escape "stinted prayers"? An hour glass stood by the pulpit and was turned by the tithing-man or clerk. No one could leave the meeting even if tired or restless. The singing of the psalms was tedious and unmusical; singing was by ear for there were no notes for the congregation and many had no psalm books and therefore no words. So the psalms were

"lined" by the deacon and then sung by the congregation while standing. There was no organ to keep the singers together but pitch pipes were usually used to set the key.

People were summoned to church as to other assemblages by drum beat as there was no church bell at first. They walked if they lived within walking distance, a considerably longer distance than the expression would mean today. Some came on horseback, the women and children seated on pillions behind the men, and others rode in carts. The Indian trails widened into cart paths were rough and uneven, the vehicles crude and uncomfortable and it is not difficult to imagine the hardships these people endured attending church in the wintertime.

Services began in the morning, and with a short recess at noon for lunch continued until late in the afternoon. In some settlements the tavern was near the meeting house and at noon the congregation moved into its hospitable warmth to thaw their stiffened hands and feet and to eat their cold lunches. There bricks could be reheated and footstoves replenished to fortify them against the even colder afternoon session. We read in one account of a New England service of the "universal and noisy turning up of great-coat collars, the swinging of arms and the knocking together of the heavy booted feet of the listeners toward the end of a long winter sermon." It is not recorded that their demonstration shortened the service by so much as one word.



Wooden foot stove with metal box inside for hot coals. (H.H.S.)

If the tavern were too far away from the meeting house to be quickly reached the settlers built a shed against the church with a fireplace in one end and room for the horses to be tied at the other. This was called a "noon-house", and here they ate their luncheons of brown bread, doughnuts or gingerbread.

Summertime was marked by its own peculiar discomforts. The hot sun beat down on the unshaded buildings, flies swarmed where the horses were tied and came through the open windows to plague the assembly. As women wore a great deal of clothing even in warm weather one wonders

if they were ever really comfortable. When we read of the austere and self-sacrificing church life of our ancestors we are moved by their steadfast Christian faith that sustained them in that rigorous time.

The church government, if not entirely blended with the town government, was an active agent in molding the laws and enforcing obedience to God. The church was supported by a tax levied on all the property of the town in the same way the town government was supported. The cost of building the church and parsonage, the minister's salary and all such expenses, were put into the town rate and levied and collected. The members of the church and the members of the town government were one and the same people so that it was not a matter of a law-making group imposing rules upon another or church group. While they voted in town meeting to collect taxes for the support of their church we do not find that they decided matters of faith and principle this way. Laws governing conduct on the Sabbath were a matter of town decision but what the form of worship was or what the sermon should consist of were left to the church members to choose independently of town government.

William Leverich was the first established minister here, followed by the Rev. Eliphalet Jones who remained as pastor for 59 years. The church on Meeting House Brook was long the place of Mr. Jones' labors. It stood until about 1715 and was then torn down and another erected. In 1684 Capt. Brockholst of N. Y. Governor Dongan's Council wrote to Justice Jonas Wood of Huntington informing him of complaints that Mr. Jones had refused to baptise the children and that the lands of the inhabitants were violently taken from them for his maintenance. Justice Wood apparently found Mr. Jones' side of the matter excusable for later Gov. Dongan withdrew his charges, writing Justice Wood that: "I find him (Jones) willing to baptise children of all Xtian parents, but am sorry to hear that the loose lives of some of the inhabitants scarce deserve the name . . . and I hope your care in your station will prevent and see the Lord's Day well and solemnly observed by all . . . To the last Mr. Jones hath satisfied me that it was for arrears long since ordered to be paid, it being but reason that what is provided him should be satisfied but the moderatest way is the best". It was enacted that no person "shall be

molested, fined or imprisoned for differing in judgment in matters of religion who professteth Christianity". They might worship as they pleased but must pay for the support of the church established by official authority.

Fifty years later both church and minister had grown old, the population had greatly increased and the need for a new church and an assistant was felt. The old church was sold for £5 25s. The inhabitants at the east end of town wanted a new church built on the hill where the present Old First Church now stands; the westenders desired to have it in the valley on the old site. The latter had their way and erected the frame of the new church, but the east end folk persisted in their wishes for a church on the hill and the matter was amicably settled five years later by having the east end people move the frame from the valley to the site on the hill at their own expense and reimburse those who had spent money and labor in erecting in the hollow. The church was built and stood until destroyed by the British in the Revolution. It was furnished with a bell, probably the first that ever sounded its notes over the hills and valleys of Huntington. This bell was purchased for £75 in 1715. In 1777 the British removed it to the warship "Swan" which was lying in the Harbor and carried it to New York. The Trustees of Huntington afterwards petitioned for its return but when it was given back to them it was so cracked that they sent it to Hartford to be recast. It was returned in 1793. Around the top in raised letters is the inscription, "Enos Doolittle, Hartford, 1793". Where the clapper strikes the bell is inscribed, "The Town Endures".

EARLY GRAVES: Before common burying grounds were established by the towns the dead were buried near their homes in private plots. Later the churchyard was used for common burial and also land, usually on a hill or slope, was set aside for that purpose. Most of the stones found in the Huntington plots are of three kinds — the slate ones which are the most enduring and the oldest; next in age are the red sandstones, and finally, in the early 1800's, marble was used. It is said that the slate came from the quarries of southwest England and Wales and the sandstone was brought across the Sound from Connecticut. The very earliest markers were probably field stones with no inscriptions or with crudely cut initials

done with homemade tools. Fine examples of slate and sandstone may be found on Old Burying Hill near the present Library. The first use of this spot for burial was about 1700, but since the village was settled in 1653 it is a certainty that burials were made before 1700. As the town's first church stood on Meeting House Brook at the eastern foot of Burial Hill it is very likely that unmarked graves were located here.

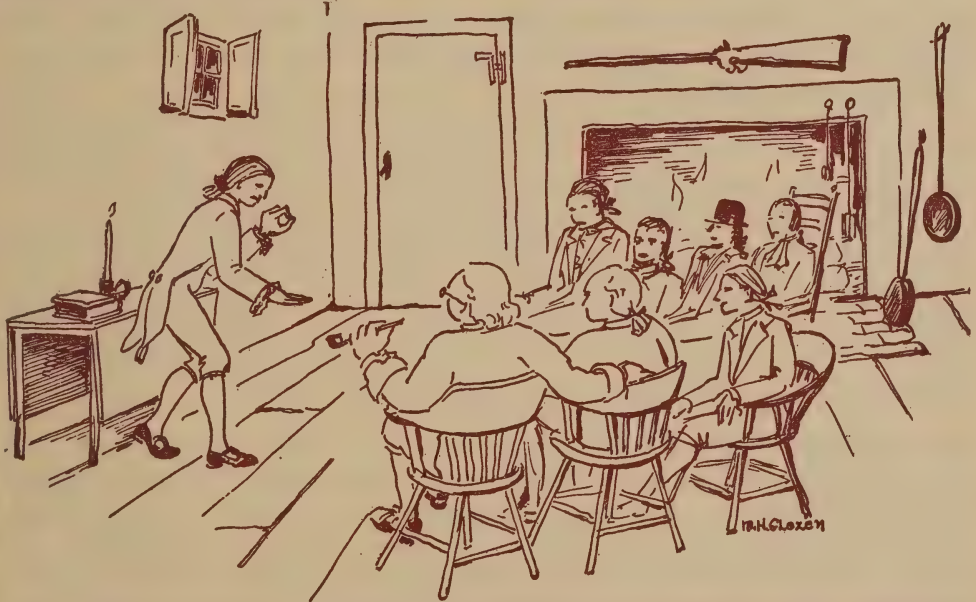
FIRST SCHOOL IN HUNTINGTON: A school was established in 1657 with Jonas Holdsworth as the first teacher. The covenant is filed with the town records. It employed him for four years and agreed to build him a sufficient house and with said house should go a parcel of ground. For the first year he was to receive twenty-five pounds and his diet. The second and third years he was to receive £35 with all extra money from outside scholars, and the fourth year £40 with extras. Firewood was to be furnished by the pupils in attendance. He had power to choose four men to see that his contracts were fulfilled. This is the first agreement recorded in the town records and today is the only authentic record of a free school on Long Island in 1657. The house was built, for in the town meeting in 1660 "it was all so voted that Thomas Skidmore and Jonas Allder shall make a rate for the skullhouse".

There are many deeds and wills now in existence written by Jonas Holdsworth, and the penmanship shows that he was by no means deficient in what was then considered one of the pre-eminent qualifications of a school master. It was part of the school master's duties, or rather perquisites, in those days to write wills and deeds, and many a good English shilling he earned by this means.

In 1713, one Robert Macbeth was employed to teach school. The agreement to hire him states: "That Ignorance and Illiterateness is the broad way to Prophaneness and on the contrary, learning and virtue is the way to true piety". It was agreed that he should teach "to Read, Right and Arithmetick".

Many different school masters were employed in Huntington in the early days. There was one applicant who was examined by the town fathers and rejected. This man stood in awe of the old trustees, and seemed in his answers to questions concerning his qualifications to subordinate himself

entirely to their desires. He evidently wanted the job, and was anxious to please. "Do you teach geography?" asked the town father. "Yes, sir", said the applicant. "What do you teach as to the form of the earth, whether it is round or flat"? "Well," said the anxious applicant, "I can give it to them round or give it to them flat, just as the trustees direct".



"I can give it to them round or give it to them flat, just as the trustees direct"

The school master was an assistant to the minister. He taught the children to read from the Bible and the Catechism as school book texts. The school books were on religious subjects.

The printed Town Records give very little information about the schools. It is uncertain how they were ruled but presumably by men appointed at town meeting. In 1689 the record states "The day above written we are legally chosen for town men to carry on all town affairs Relatting to ye good of ye town in generall. Joseph Whitten, John Ketcam, Thomas Wicks".

EARLY MEDICINE: Dr. William W. Schroeder in Ross' History of Long Island says of medical education and practice: "In 1767 or 1768 an attempt was made in New York City to establish a medical school. During the Revolution lectures were discontinued. In 1807 the College of Physicians and Surgeons was established by the regents of the University and may be said to be the beginning of medical education in New York State". According to Dr. Schroeder the earliest date of a practising physician on Long Island is 1725.

The early practice of medicine on Long Island is well presented by the Hon. W. S. Pelletreau in 1890 on the 250th anniversary of Southhampton. "For long years after the settlement there appears to have been no physician in town. Families doctored their ailments with domestic remedies. It was part of the duty of a good housewife to lay in a good stock of herbs at the proper season. 'Yarb teas' of all kinds were given in cases of sickness, and if they did no good, they certainly did no harm. It is a question whether many of these herbs were not brought with the first settlers from England with the traditional knowledge of their efficacy."

In a volume of Godey's Lady's Book and Magazine for 1855, the following item under "Sickness and Nursery" is interesting: "Herb Tea: Take 8 or 10 tops of fresh gathered balm, sage or mint, or a handful of cowslip pips, or marigold flowers, stripped. Pour over them a quart of boiling water, cover the jug or teapot, and let it stand 5 to 8 minutes, not longer, then strain off. Balm is the most cooling of these drinks, sage and marigold the most reviving, cowslip is composing; all are very wholesome. Mint and balm together make a pleasant tea."

The Hon. Pelletreau goes on to say: "Pills for the Sick Headache: A drachm and a half of castile soap, 40 grains of rhubarb, oil of juniper 20 drops, syrup of ginger, sufficient to form the whole into 20 pills. Two or three to be taken occasionally."

"The following are examples of the fees earned: a visit in the vicinity, one shilling; a visit more than a mile distant, 3 shillings; a night visit 4 shillings. The fee for extracting a tooth was one shilling. A large part of the doctor's pay was taken in barter, and a day's work in one instance was a fine bass at $-1\frac{1}{2}c$ a pound. In another case, for a bill of nine

pounds, the doctor was paid in 'sundries', which included apples, flax, wood, pears, timothy, seed, beans, clams, fish, eels, pigs, watermelons and geese. Accounts show that all medicines used were of the mildest kind, and it is doubtful whether they either killed or cured. 'Bleeding' and a 'purge' were the 'beginning, the middle and the end'."

Dr. Zophar Platt was probably the earliest practising physician in Huntington. He was born in 1705, died 1792. Besides his profession he was active in town and church affairs. In Volume II of the Town Records it is stated that Dr. Platt from 1744 to 1758 was surveyor of highways, overseer of the poor, trustee and assessor.

Dr. Gilbert Potter, born 1725, died 1786, studied medicine with Dr. Jared Elliott of Guilford, Conn. (grandson of the apostle Elliott) and in 1745 engaged as surgeon on board a privateer in the French war. On his return he married Elizabeth, daughter of Nathaniel Williams. He continued in practice until 1776, when he was appointed lieutenant colonel of the western regiment of Suffolk militia.

Hon. Henry Clay Platt, assistant U. S. District Attorney, in an historical address in 1876, has this to say of Mrs. Potter's role as a physician during the Revolution: "In contrast to the conduct of the British towards the Americans in Huntington, I may relate an incident. Midshipman Hardy, during the Revolutionary War, was afflicted with small pox while on board a British man-of-war in Huntington Bay. He was taken ashore and placed in the small pox hospital, in the eastern part of the village on the premises now owned by Rufus Prime, Esq. Dr. Gilbert Potter, being an active and zealous rebel, had fled to Connecticut with others and joined the patriots on the main shore. He left everything in Huntington in charge of his wife, an educated and remarkable woman, who not only took charge of all his affairs but assumed the doctor's medical practice; and if tradition be true, she was as good a doctor as her husband. In the course of her medical practice she attended the young British naval officer, Midshipman Hardy, at the hospital, and taking a fancy to him, had him removed to her dwelling house (on Wall St. near Union Place) where she doctored, nursed and attended him so faithfully that he recovered and

returned to his ship in the Bay". This is the first record of a woman practicing medicine.

Mr. Platt later in his address gives the sequel to this incident: "During the War of 1812, Hardy, who had risen to the rank of Commodore, was in command of a British fleet, which sailed through Long Island Sound and at one time anchored in Huntington Bay. It landed no troops, but destroyed or captured all American vessels within reach. Among these was the sloop Amazon, owned by Judge Nathaniel Potter, of which Nathaniel Conklin was captain. On board the Amazon was Henry Williams, a nephew of Judge Potter, who was detained as a prisoner. The Judge, hearing of the capture of his sloop, ransomed her and went on board Hardy's flagship to look after young Williams. There he recognized the Commodore as the midshipman of the Revolutionary period, whom his mother had nursed and doctored. Hardy, learning that Williams was the Judge's nephew, at once released him. The next day he gave a grand dinner on his flagship, when Judge Potter, under a flag of truce, was the guest of honor, and Hardy gave a glowing tribute to Mrs. Potter, the Judge's mother, who had since passed away."

Charles R. Street in Munsell's History of Suffolk County says of the small pox epidemics: "About 1771 small pox prevailed in Huntington to an alarming extent. A practice prevailed among the doctors of that period of various inoculations, a method said to have been invented by Dr. Timor of Oxford, England, about 1700. This differed from Dr. Jenner's vaccine lymph, discovered in 1789. Many persons here who had been inoculated died, and the affair created such excitement that the people, at a town meeting, held in Feb. 1771, made many stringent orders forbidding any person in the town except Drs. Gilbert Potter and Daniel Wiggins inoculating anyone; and they were required each to have a house where such inoculated persons were to be confined and quarantined until fully recovered. A penalty of £10 was provided for violation of this order. Dr. Potter's house for inoculation was at Cold Spring Harbor; that of Dr. Wiggins, in the east part of the village of Huntington on the road to Dix Hills". In "Old Times in Huntington" the exact spot of Dr. Wiggins' Hospital is located on Park Avenue on the property of Rufus Prime, later the property

of Temple Prime and Miss Cornelia Prime, today the residence of Mrs. W. M. Paterson.

The following story of early medicine is taken from a book printed by William K. Bixby of St. Louis Mo. in 1907, the title page of which reads: "Hamilton Itineraries, being a narrative of a journey from Annapolis, Maryland through Delaware, Pennsylvania, New Jersey, New York, Connecticut, Rhode Island, Massachusetts, and New Hampshire from May to September 1744 by Doctor Alexander Hamilton". Part of the Long Island trip is told as follows: "Tuesday, July 10 — Early in the morning we got up and after preparing all our baggage, Messrs. Parker, Langton and I mounted horse and crossed the ferry at 7 o'clock over to Long Island. After a tedious passage and being detained some time at Baker's we arrived a quarter after 10 at Jamaica, a small town on Long Islnd, just bordering upon Hampstead Plain. It is about half a mile long; the houses sparse. There are in it one Presbyterian meeting, one English and one Dutch Church. The Dutch Church is built in the shape of an octagon, being a wooden structure.

"We stopped there at the sign of the Sun and paid dear for our breakfast, which was bread and mouldy cheese, stale beer and sour cider. We set out again and arrived at Hampstead, a very scattered town, standing upon the great plain to which it gives its name.

"At 4 o'clock, riding across this great plain, we could see almost as good a horizon round us as at sea. The ground is hard and gravelly; the road very smooth but indistinct, and intersected by several other roads, which makes it difficult for a stranger to find his way. There is nothing but long grass grows upon this plain, only in some particular spots small oak brush, not above a foot high. We lost our way here and blundered about a great while. At last we spied a woman and two children at some distance. We rid up towards them to inquire, but they were too wild to be spoke with, running over the plain as fast as wild bucks upon the mountains. Just after we came out of the plain and sunk into the woods, we found a boy lurking behind a bush. We wanted to inquire the way of him, but, as soon as we spoke, the game was started and away he ran.

"We arrived at Huntington at 8 o'clock where we put up at one

Plat's at the sign of the Half Moon and Heart. (Site of Platt's Tavern marked at Park Avenue and Main Street) This Plat is an Irishman. We had no sooner sat down, when there came in a band of the town politicians in short jackets and trousers, being probably curious to know who them strangers were who had newly arrived in town. Among the rest was a fellow with a worsted cap and great black fists. They styled him doctor. Plat told me he had been a shoemaker in town and was a notable fellow at his trade, but happening two years ago to cure an old woman of a pestilent disease, he thereby acquired the character of a physician, was applied to from all quarters, and finding the practice of physic more profitable business than cobbling, he laid aside his awls and leather, got himself some gallipots, and instead of cobbling soles, fell to cobbling of human bodies".

COLONIAL LIFE: A study of these people who left their homeland to escape the great injustices imposed upon them, endured the horrors of the long sea voyage and then again set out over wilderness trails to make new settlements in desolate places, shows them to have been courageous, self reliant, industrious and capable, sturdy and ingenious. Their labors were constant throughout the daylight hours and in the evenings they worked at simpler tasks until bedtime. As the cost of getting manufactured articles from England was prohibitive their personal property was of the rudest and simplest kind, and of necessity, home-made.

Their possessions For the most part they had tables, chairs or benches, chests, bedsteads, bedding, shovels, tongs, andirons, iron cooking pots (that they probably brought with them from England), knives, some spoons, woodenware, a little pewter ware, possibly a few pieces of earthenware, and a few other simple articles. With rare exceptions they had no tinware, plated ware or china, no tablecloths or forks, no carpets, no watches or musical instru-

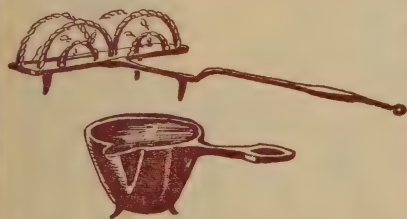


Ladle, bread shovel, grain shovel, flail for beating grain

ments, no tea or coffee. They had no stoves and food was cooked in the open fireplaces.

The kitchen was the main room of the house and the only one that provided any comfort in cold weather, but beyond a radius of three feet from the fireplace the cold was intense. Draughts swirled through chinks between logs of the side walls or under loosely hung doors and ill-fitted windows. The floors were very cold. High backed settles and wing chairs were designed to protect the sides away from the fire, for as one old timer related, "When you sat on a bench you roasted in front and froze in the back!" The chimney and fireplace were huge and the forelogs and backlogs had often to be hauled in by a horse and long chain. There was a back bar on which were hung iron hooks and chains of various lengths with pothooks on their ends. Pots

*The
Kitchen*



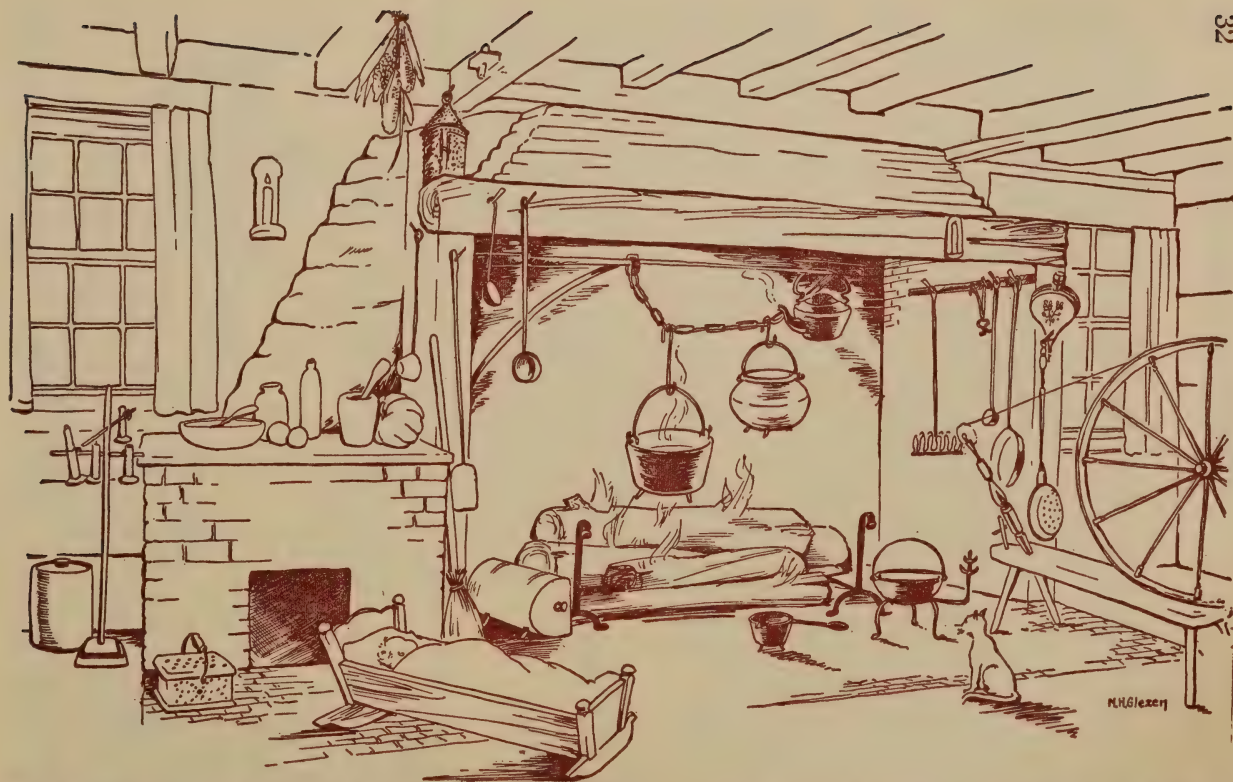
Three legged iron pot and early toaster (H.H.S.)

and kettles were hung on these — high up for slow cooking, close to the fire for fast boiling. The largest iron pots were used for cooking meat and vegetables together. Many of the utensils had legs — usually three for adequate support and to keep them above the ashes and coals when they were set directly on the fire. Water froze immediately if left standing in bedrooms. One Massachusetts diary tells of the water

freezing solid in front of the fire. The beds were warmed by a long handled warming pan that was filled with hot coals and moved quickly back and forth between the sheets or feather filled covers just before going to bed. This helped to allay the initial misery but it was a different story in the morning to step out into the freezing



Early cradle (H.H.S.)



Fireplace from early American home in Fort Salonga, known as the "Punch Bowl", date unknown. Left to right: Candle stand to hold candles not in use, and foot stove. Left of fireplace, long handled dipper, birch broom and bread shovel. Above is tin wall sconce and pierced metal lantern. Trammel and trammel chains hold iron pots and teakettle. Metal bars inside fireplace on right hold metal toaster, and pipe tongs to light pipe with coals; skillet, brass warming pan and bellows. Spinning wheel, metal bowl on three legged trivet and three legged iron pot. Left of logs is metal dutch oven—open side toward fire. Brick oven left of fireplace

room. There was usually an alcove opening off the kitchen to provide one warm sleeping place, and during the day the baby's cradle stood near the hearth. The spinning wheel was kept there too, for the housewife turned to it from time to time to fill in an otherwise unoccupied moment. Before there were clocks the sunlight falling through their southern windows, or in summer, across the sills of the open doorway, or the sun-dial in the yard, gave them a good idea of the time. Depending thus upon the sun for their time such expressions as "daybreak", "sunup" and "sun-down" naturally developed. When the days shortened into fall and winter they "supped by early candle-

*Telling
Time*



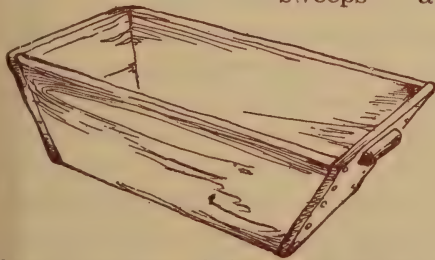
Pierced metal lantern
(H.H.S.)

light". Their candles were chiefly made of tallow and hand dipped which was a time consuming process, the candles having to hang after each immersion in the melted fat until hardened, and then repeatedly dipped until of the right size to fit their candlesticks. No wonder they used them economically. When candle moulds came into use later on the work went faster. Candles were also made from bayberries and beeswax.

Water was lifted in wooden buckets from running brooks or drawn from wells by means of well-sweeps — a hard enough task in the



tin wall sconce



Later bread trough for dough. (H.H.S.)

summertime but doubly so in the cold of winter. Clam shells were used for spoons, gourds for dippers and drinking cups, turkey wings for brushing the hearth, From single pieces of hard wood such as maple they shaped bread troughs and the long-handled shovels used for placing the loaves in



Mortar for pound-
ing grain (H.H.S.)

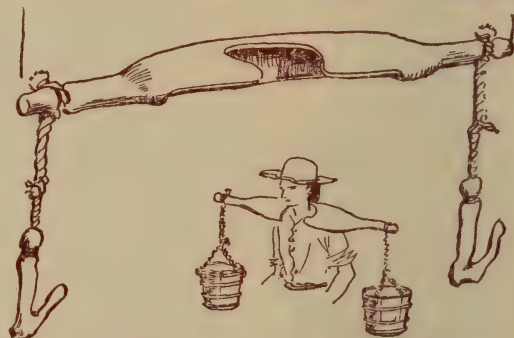
the brick ovens that later replaced fireplace baking. Shoe pegs were made of hard maple or other very hard wood, and bowls and mortars were fashioned out of knots too hard to use for anything else. Nothing was wasted, and as all their meagre possessions represented hours of toil to make they were used with care until they were literally worn out.

They always planted corn, and when they could get the seeds they raised peas, beans, parsnips, turnips, carrots, pumpkins. Blueberries, blackberries, strawberries, cherries, grapes and plums grew wild, and they set out apple, pear and peach trees and quince bushes.

Apples were sliced and strung on linen thread and hung along the rafters to dry. They made a loaf of "rye 'n injun", half rye meal and half corn, that was nourishing and probably very good. As there was no imported tea in the very early days they used dried leaves of strawberry, raspberry, goldenrod, sage, etc. For coffee they used parched rye and chestnuts. Their mince pie was made

of bear's meat or venison with dried pumpkin for sweetening, or perhaps they added maple sap or sugar, and the crust was of corn meal.

For the simple necessities of life — food, shelter and clothing — the settlers had to depend on their ingenuity in utilizing the raw materials at hand. Each household maintained itself to a great extent, and still found time to help a neighbor. The men were cobbler, carpenter, blacksmith, mason and any other artisan that they could be single-handed. With a broad-axe they cut down and hewed timbers, but the felling of trees was only by authority of the town and was done, not individually, but by a carefully supervised group, for



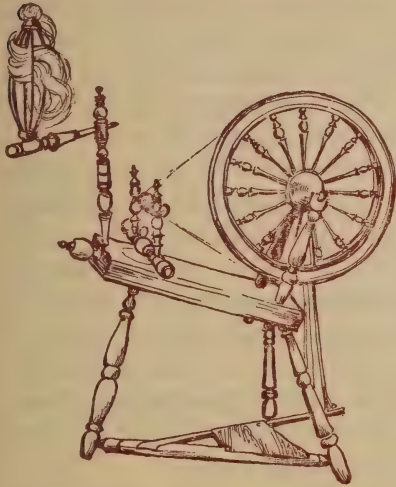
Yoke made of a single piece of wood. (H.H.S.)

*Home
industries*

1255323

trees were comparatively scarce.

The women spun and wove their own wool and flax and made all the clothing for the family out of the coarse cloth, as well as coverings for



Flax wheel (H.H.S.)



Tape loom (H.H.S.)

the beds. They knitted the wool into stockings and mittens and hoods. Raw wool and flax were drab in color and to brighten garments made from them the housewives dyed them with vegetable dyes that were at hand. Juices from the bark of the red oak or hickory, for instance, gave brown or yellow, walnut or maple bark also yielded a brown dye, the petals of iris were used for a light purple shade, the juice of goldenrod flowers mixed with indigo and alumn made a beautiful green — so we are told —, and pokeberry juice boiled with alumn gave them crimson. The bark of sassafras was one source for yellow or orange color.

They raised ducks and geese, plucked their feathers, washed and dried them and used them to make feather beds. They made soap from fats and the lye of wood ashes; they dried fruits, salted or smoked pork to preserve it, dried beef or salted it down, kept root vegetables in cellars or trenches below frost line, and dried herbs for cooking and medicinal uses.

These are some of the tasks that made up the long working days. However, as the colony grew it became impractical to continue in this way and soon there was a division of the labor so that instead of each

Division of labor for his own it was one for all in the field of men's work. The man who could best repair shoes became the cobbler for the colony, although much home repair continued. Out of their special talents there developed the miller, the cooper, the tanner, the mason, the brickmaker, the blacksmith, the weaver and so on.

Some of the early industries gave their names to the road or paths on which they were located. For example, we have Southdown Road today that formerly was called Mutton Hollow because of the sheep raised there.

Early Industries Tanyard Lane keeps its old name. Long ago a tanner carried on his business at his home there where springs and streams were needed in the process of tanning hides. At one time so many shoemakers lived on the cross-road from Mill dam Lane, now Mill Street, to Wall Street that the road was called Shoemakers' Lane. As late as 1860 there was a narrow path called "Horse Shoe Alley" leading to a blacksmith shop on the southern end of the common.

The brickmaker, one Henry Soper, was given the land "at the end of Jonathan Rogers' swamp — not prejudising any watering or highway". People's water rights were strictly guarded for water, both in ponds and streams, was used in so many occupations — tanning, milling, sheep-washing — and so greatly needed for watering stock. The town records for 1685 ordered John Davis (probably Soper's successor), to change his brick kills to another piece of land, "to be layed out at ye discretion of ye surveyors".

In the earliest town records we find labor divided as follows: Four merchants marine, two millers, a victualler, cooper, mason, tanner, brick-maker, blacksmith, weaver, — and every man a farmer." The four merchants marine were trading with the West Indies about 1658, exporting barrel staves and importing rum, sack and wine. Commerce must have increased very rapidly for by 1675 Thos. Fleet owned forty vessels carrying exports from Long Island ports and disposing of his return cargo in New York and other ports. At this time the settlers were exporting corn, wheat,

fish, timber, staves, horses and whale oil.

Probably of all the industries the farmer's was the most basic. He set the pace for the building of mills by the amount of grain he raised. It was he who produced the stock and grain for export which in turn kept the packets running. They planted the multi-colored corn they had bought from the Indians and, until there was a mill to grind it, it was pounded fine in mortars and was called samp. To prepare it for pounding or grinding in the mortars it was first steeped or parboiled in hot water for

twelve hours. In olden times samp was often pounded in a primitive mortar made of a hollowed block of wood or the stump of a tree which had been cut off about three feet from the ground. The pestle was a heavy block of wood shaped like the inside of the mortar and it had a handle attached to it. This block was fastened to the top of a growing sapling. When the pestle was pulled down to pound the corn the sapling acted as a spring to lift it again. After these simple stump and sapling mortars were abandoned elsewhere they were still used on Long Island, and it was jestingly told that sailors in a fog could always know on what shore they were when they could hear the pounding of the samp mortars on Long Island.

Samp

Most of their simple tools were brought over from Connecticut — the wooden plough tipped with iron, the wooden toothed harrow, the scythe, hand rake, heavy iron pitchfork, and the sickle, flail and riddle for cutting, threshing and winnowing grain. Probably no tool served more purposes or was more indispensable than the broad axe. It was used every day by every farmer.

Tools

The importance of grist mills may be judged by the number built. They gave the people their "daily bread". So important was the grinding of grain that all mills were strictly controlled by the town authorities. They determined the toll for grinding the grain, and should the miller charge in excess of this amount or fail to grind, or to grind unsatisfactorily, the mill reverted to the town.



Broad ax used
every day by the
farmer

Wm. Leverich built the first mill here. He was also Huntington's first pastor. The date of this mill is not known exactly, but some references place it about 1657. It was located on Mill Street. Wm. Ludlum was the next miller to succeed Leverich. An interesting bit of legal action

Mills comes to light the next year when Ludlum brings charges of trespass against Henry Whitney for breaking the mill and grinding several times without his consent and "to his great damage". Whitney denied breaking the mill but confessed he opened the door and ground his corn, his family all being sick. He also stated he inquired for the key but heard that Ludlum had gone south. "South" in this case meant merely toward the south shore. His "family with himself being like to famish he was constrained to do it; yet notwithstanding he gave the miller his just towle". The court decided in



"Aunt Sally, I know a lead bullet won't kill you, but I have a silver bullet here for you!"

Whitney's favor — that it was necessary for him to do as he did and that the "plaintiff suffered no damage". The toll taken at this time was

"the twelfth part of a bushel of wheat and Indian (corn)". In 1669 Ludlum sold the mill to Mark Meggs who agreed the town should have the mill if he died while living here, or if he sold it during his lifetime he would sell to the town. Two years later, thinking so large a body of fresh water near the town was the cause of ill health, the people voted to let the water out of the mill pond providing they could make terms with Mark Meggs. From the records these terms evidently culminated in the sale of the mill and all the mill property to the town in 1672. Succeeding grants were made for building mills, and in 1752 Dr. Zophar Platt built a tide mill and constructed a dam at the head of Huntington Harbor with flood gates to control the water and furnish power. This was the origin of the mill and mill pond on the west side of Huntington Harbor which was last owned and operated by Daniel W. Smith. The mill was demolished in 1930.

An amusing story is recorded in connection with the building of the dam for the tide mill. In attempting to fill the marshy land they struck quicksand, and although stumps and tops of trees and tree trunks and everything else available were thrown in it all disappeared. There lived at that time on Mutton Hollow Road an old woman called "Aunt Sally" who was supposed to be a witch. She had said they should never build the dam across the water, and when this trouble arose it was rumored that Aunt Sally had cast a "spell" upon it. So Dr. Platt, with all the neighbors, went on horseback to her house. They called her to the door, and Dr. Platt, pointing a pistol at her, said, "Aunt Sally, I know a lead bullet won't kill you but I have a silver bullet here for you if you don't take that spell off the mill dam". Aunt Sally, thoroughly terrified, removed the spell and the dam was finished.

*"Aunt
Sally"*

Other industries developed as the settlement grew and needs increased. As we have seen, the first mills were grist mills and then came saw mills. Later woolen mills and paper mills were built, mostly in Cold Spring Harbor. The first woolen mill dates back to 1700 but the location is unknown. England viewed with disfavor the weaving of woolen cloth in the colonies for that was one of her own major industries and she wanted them to depend upon her for such goods. Lord Cornbury, Governor of New York, is reported to have written home in 1705: "I myself have seen

serge made on Long Island that any man may wear. Now if they make serge they will in time make coarse cloth and then fine. I hope I may be pardoned if I declare my opinion to be that all these colonies, which are but twigs belonging to the main tree, ought to be kept entirely dependent upon and subservient to England." This sounds like the first rumblings of the coming conflict between England and the Colonies.

EARLY WHALING: In the very early history of Huntington whaling was engaged in but very differently from the way it was conducted later on. The whales in the time of the early settlement came to shore as "drift whales" on the South Beach and were cut up for their oil. The government received one fifteenth of the oil so obtained. A letter from R. Nichols, Deputy Governor of New York, throws light on the industry and shows it had been carried on some time prior to 1666. It is here quoted in full from the "Documents Relating to the Colonial History of the State of New York":

"A letter to the Justices of the Peace, Constable, etc., at Huntington:

Gent: I am informed that you formerly have hired of the Injans the benefitt of the Whales which were cast upon the Beaches in yor parts, but that the last year some being cast thereupon, you neglected the looking after them. I desire to be satisfied of yor future Rescelucons therein, for if you should take no care, I shall employ some other persons who will make improvement for the publicke benefitt.

I, am,
Yor loving friend,
R. Nichols

ffort. James,
ffebe. 20th, 1666-7"

Later the settlers contracted with the south shore Indians to go after the whales in boats. They were sighted from large poles set up on the beach and if the boatmen were successful in harpooning a whale and getting it ashore it was cut up and the blubber tried out in large kettles on the beach. The oil was used in small, specially built lamps and gave a feeble light. Much later, in the 1830's, whaling was revived and became a tremendous venture, the whalers going on two and three year voyages that

took them to the far seas and around the world.

DRESS: The dress of the New England settlers was plain, and undoubtedly those who came to Connecticut and on to Long Island continued to dress in the same type of clothes. In New England the length of women's dresses and the width of men's breeches were regulated by law. The men wore cocked hats, tight breeches and straight bodied coats, but for their everyday work they may have made themselves deer skin garments and fur caps for winter. The Connecticut colonists wrote of themselves to Charles II that they dressed "in a plaine habbit according to the maner of a poore wilderness people". Old wills yield a few clues as the homespun clothing of the early days was passed along to the heirs of those deceased and worn until nothing worth keeping remained of it. Such garments as infants' christening robes which received little wear stood the best chance of survival down the years. Undoubtedly the standard concept of the Puritan costume prevailed among those who came here from New England. Women's dresses had plain fitted bodices, long sleeves and long, full skirts. Certainly they wore cloaks and capes and hoods in the winter time. Connecticut repressed any symptom toward extravagant dress and the ministers did their part by preaching against "intolerable pride in clothes and hair".

A BACKWARD GLANCE: In looking back over the years since the beginning of the settlement Huntington had had a long period of peace and quiet. They were scarcely disturbed by the French and Indian wars. There were few Indians left on the Island. The population had greatly increased. The common lands had been divided to the proprietors and increased acreage brought under cultivation. Land had been cleared and fenced in. The early barns with thatched roofs had been replaced with larger and better built ones. Large quantities of wheat, corn and rye were raised. Many flour mills had been built, "and the music of sawmills was heard on many a stream." Stock had increased and the breed improved. The receipts of the farm exceeded the expenditures. Families lived on the products of the farm and wore home-made clothing. "In fact", as historian Street tells us, "from a handful of pioneers, poor in this world's goods, dwelling in log huts around the Town Spot, nightly guarding their families — and enduring every hardship known to border life, the settlement had

become strong, populous and prosperous.' He goes on to say that the leading men here had identified themselves several years before the Revolution with those measures of resistance to the demands of the British government which met the approval of the Revolutionary committees and assemblies of the period. Thus they were ready for the storm when it broke, only a few among them remaining loyal to the mother country.

PART TWO ~ ~ ~ THE REVOLUTIONARY PERIOD

EVENTS LEADING TO THE REVOLUTION: THE FOLLOWING SUMMARY of the colonial system from the English Revolution of 1688 to the American Revolution of 1776 is taken from Silas Wood's "Sketch"* and is included to give, in very brief form, a background to the events of the Revolution on Long Island as told in this chapter.

When the English revolution of 1688 brought William and Mary to the throne, the Duke's laws, under which New York colony had lived since 1664, were cancelled. The commission of Governor Slaughter, dated January 9, 1689, became the basis of New York colony government.

The executive power was placed in the governor, council and assembly, subject to the approval of the King. The council was appointed by the King. The assembly was composed of delegates from each county, chosen by the freeholders or property owners. The term served in the assembly was indefinite until 1743, when it was limited to seven years.

The governor had power to summon and dissolve the assembly, to appoint all public officers, and, with the consent of the council, to establish courts of justice, to dispose of the public lands, and to spend public money.

*SILAS WOOD, HISTORIAN OF LONG ISLAND.

Silas Wood, the earliest historian of Long Island, was born in West Hills September 14, 1769. He was considered the leading lawyer in Suffolk County and was a member of Congress from the first district for five terms, from 1819 to 1829. The first edition of his history, "A Sketch of the First Settlement of the several towns on Long Island with their Political Condition to the End of the American Revolution", was published in 1824 in Brooklyn. Alden J. Spooner in his biographical introduction to the "Sketch" says of Silas Wood: "As a statesman he was wise and far-sighted, and no man of his time was more free from party bias or prejudice; as a lawyer, highly respectable, though his ability in this department was subordinated to his career as a politician, and his tastes as a scholar and historian. As a historian, he was impartial, patient, industrious, and devoted to the truth. No man exceeded him in love for his native Island, and no man could have been more careful to leave a reputation which would honor it." He died March 2, 1847 at 78 years of age. He is buried in the Old Burying Ground on Main Street, Huntington. The elementary school recently built by District 13 on East 19th Street, Huntington Station, was named in his honor.

For some years, public money went into the hands of a receiver general, appointed by the crown, who was not responsible to the assembly. Revenue acts were continued for years without annual appropriation; and the council, appointed by the King, exercised power over revenue bills with the assembly.

This method of managing public money lent itself to abuse. Revenue acts without time limit made the governor in great measure independent of the assembly. The omission of specific appropriations enabled him to fix the salaries of public officers, to dispose of public money as he pleased, gave him entire power over government employees, and led to misapplication of funds and to embezzlement. The assembly soon discovered that its influence in government depended on a vigilant exercise of power over public supplies. It resolved to correct these abuses. During the period from 1706 to 1763 the assembly gradually gained control of the public money.

During the period up to 1763 the mother country interfered in various ways in the internal affairs of the colony. In 1761 the lords of trade in Britain, in a formal report, said that to grant commissions to the colony judges during good behaviour, that is for life, "would be subversive of all true policy, destructive to the interests of his Majesty's subjects, as tending to lessen that just dependence which the colonies ought to have upon the mother country". In 1724 the King repealed an act of the colony imposing a small duty on European dry-goods. In 1750 Parliament prohibited the establishment of slitting mills (a mill for the slitting or cutting of metal strips for nails); in 1754 the colonies were prohibited from exporting hats to the West Indies. The governors were instructed to refuse their assent to any issue of paper money as legal tender.

Before 1763, when the English conquered Canada, the colonies were weak and dependent on the mother country because of the smallness of their territory compared to that occupied by the Indians, and the extraordinary military services imposed on the citizens by the local situation in New York, caused by the constant exposure of the frontiers to the raids of the French and Indians. There was difficulty in obtaining land for settlement, in consequence of the practice of the governors of granting land in large tracts to favorites, who would lease or sell land only at high prices.

Add to these, in New York colony, a dislike of the government, which was less free than the chartered governments of New England, from which emigrants were chiefly to be expected. There was also apprehension about the legal establishment of the Episcopal Church.

Immediately after Canada was ceded to Great Britain in 1763, she determined to maintain a military force in the colonies to overawe them, and to raise a national revenue from them, "for the better support of government and the administration of the colonies". The effect of this would have been to render the governors, judges and other officers appointed by the crown, independent of the colony legislatures. The surplus revenue was to be at the disposal of Parliament. In 1764 the British Parliament imposed a duty on sugar and molasses. In 1765 the Stamp Act was passed, but was repealed the next year on account of determined opposition. In 1766 the colonies were required to provide quarters and certain supplies for the British troops. In 1767 new duties were passed on paper, glass, painters' colors and tea. The colonies repeatedly protested against these acts. In 1770 all the duties were repealed, except that on tea, which was kept to maintain the right of Parliament to pass laws binding on the colonies. The colonies held that taxation and representation were inseparable, and that, as they were not represented in Parliament, they could not be rightfully taxed by Parliament.

These contests were the result of the European colony system. In the view of the colonists, monopoly of trade was the only return that should be made to the mother country, and was an ample equivalent for her care and protection. The American colonies, at the conclusion of the peace with Canada in 1763, had become fully competent to manage their own internal concerns. They wished to acknowledge England's political supremacy, and agreed to her power to regulate their external relations, foreign commerce and navigation, but insisted on regulating their own internal affairs. The mother country, on the contrary, claimed the right to control their internal regulations, so as to render them subservient to her interests, and to prolong their subjection to her authority.

To keep them dependent she prohibited the establishment of such manufactures as would interfere with her own, refused assent to laws

imposing duties on the importation of her manufactures. She opposed acts for issuing paper money in the colonies or required them to be so modified as to suit her interests. To prolong their subjection to her authority, she refused assent to annual assemblies and required the establishment of permanent revenue measures. She objected to specific appropriation of public monies, which limited the public patronage of the governor, and required judges' commissions to be issued during pleasure of the King or governor. By pressing this interference in the internal affairs of the colonies until she assumed the power of imposing taxes on them without their consent, she forced upon them resistance for self-preservation.

The whole history of colony government showed that it was vain to expect patriotic devotion to the welfare of the colonies from royal governors who were not bound to the colony by any ties of personal interest, or responsible to it for the faithful discharge of their public trust. Subserviency to the crown and disregard of the people were vices inherent in the very nature of colony government. These contests between the colony governors and assemblies taught the people to investigate and understand their rights, to appreciate the dangers of the measures of the mother country to their liberties, and prepared them for the revolution, which terminated in the independence of the country.

HUNTINGTON PREPARES: At a general Town Meeting of all freeholders, held June 21, 1774, a resolution was adopted, which is generally known as Huntington's Declaration of Rights:

1st — That every freeman's property is absolutely his own, and no man has a right to take it from him without his consent, expressed either by himself or his representatives.

2nd — That therefore all taxes and duties imposed on His Majesties subjects in the American colonies by the authority of Parliament are wholly unconstitutional and a plain violation of the most essential rights of British subjects.

3rd — That the act of Parliament lately passed for shutting up the port of Boston, or any other means or device under color of law, to compel them or any other of his Majesty's American subjects to submit to Parliamentary taxation are sub-

*Declaration
of Rights*

versive of their just and constitutional liberty.

4th — That we are of opinion that our brethren of Boston are now suffering in the common cause of British America.

5th — That therefore it is the indispensable duty of all colonies to unite in some effectual measures for the repeal of said act and every other act of Parliament whereby they are taxed for raising a revenue.

6th — That it is the opinion of this meeting that the most effectual means of obtaining a speedy repeal of said acts will be to break off all commercial intercourse with Great Britain, Ireland and English West India colonies.

7th — And we hereby declare ourselves ready to enter into these or such other measures as shall be agreed upon by a general congress of all the colonies; and we recommend to the general congress to take such measures as shall be most effectual to prevent such goods as are at present in America from being raised to extravagant price.

And — lastly we appoint Colonel Platt Conkling, John Sloss Hobart Esq. and Thomas Wicks a committee for this town to act in conjunction with the committees of the other towns in the county, as a general committee for the County, to correspond with the committee of New York.

Israel Wood, President.

From the form of the last paragraph it seems probable that committees had already been set up in New York City and in the county, and that the resolution was a form sent out by them to be adopted and signed by the various towns.

The Committees of correspondence for the County of Suffolk met at the County Hall on Nov. 15, 1774, and it was then and there recommended to the several towns to set forward a subscription for the employment and relief of the distressed poor in Boston and to procure a vessel to receive and carry donations to Boston. The proceedings of the Continental Congress, which had met at Philadelphia, Sept. 4, 1774, were fully approved. A paper of the General Association of Patriots, originated by the first Continental Congress, was almost unanimously signed in Suffolk County.

*Committees
of Corre-
spondence*

Only two hundred and thirty-six people in the whole county refused to sign.

Upon the recommendation of the Provincial Congress of New York of May 22, 1775, County and Town Committees were appointed to aid the cause. Hon. John Sloss Hobart of Huntington was one of the deputies to this Congress. The following marble slab is affixed in the wall of the Supreme Court Chamber in the City Hall of New York City: "John Sloss Hobart was born at Fairfield, Conn. His father was a minister of that place. He was appointed a judge of the Supreme Court in 1777, and left it in 1798, having attained sixty years of age. The same year he was appointed a judge of the United States District Court of New York, and held it till his death in 1805. As a man, firm — as a citizen, zealous — as a judge, distinguished — as a Christian, sincere. This tablet is erected to his memory by one to whom he was a friend — close as a brother".

The powers of the New York colony governor were suspended in October 1775, and, until the adoption of the constitution of the United States in 1787, government in each American colony was administered by a provincial Congress, aided by town and county committees. The first Continental Congress met at Philadelphia, *Government Established* September 4, 1774; the second May 10, 1775, and on the 27th, recommended to the counties the appointment of county and town committees, which was immediately complied with. Governor Tryon withdrew from the city of New York, and went on board a British ship on October 13, 1775, which day has been considered as the date of the dissolution of the New York colony government.

In May 1775 Huntington set to work in earnest to prepare for the coming struggle. A movement was started to raise troops for the support of the Rebellion. On May 2, 1775 the general Town Meeting of Huntington voted that there should be eighty men chosen to exercise and be ready to march.

Two regiments of militia were to be organized in the county, one in the eastern, the other in the western part, to join the Continental Army. Congress, in August 1775, sent one hundred pounds of powder to Ebenezer Platt for the use of the western militia. It was stored in a building just

south of the road now leading into the Village Green School.

The first five companies of the western militia were raised in Huntington, on or about September 11, 1775. Their captains were: 1st company, John Wickes; 2nd company, Jesse Brush; 3rd, Timothy Carll; 4th, John Buffet; 5th, Platt Vail (this company was from Northport); in April 1776 a 6th company was raised with Nathaniel Platt as captain. The captain of artillery was William Rogers. Colonel Josiah Smith of Brookhaven was placed in command of these companies, with others, and was ordered, on August 8, 1776, to march all his new levies to the western part of Nassau Island, as Long Island was then called, within two miles of General Greene's encampment, and to put himself under the orders of that American commander.

The first Fourth of July celebration in Huntington is described in a dispatch to the Holt's New York Journal, dated July 23, 1776. The occasion was the acknowledgement and acceptance by the thirteen colonies of the Declaration of Independence proclaimed July 4th. The people assembled at the beat of the drum and listened to the reading of the Declaration from the General Congress and to the resolutions of New York's provincial convention. There was much applause and shouts of approval. At this point in the program the flag, formerly flown from the Liberty pole, came in for its share in the proceedings. The basis for this flag appears to have the English red ensign. On one side of the red field had been placed the word "Liberty", on the other the letters George III. These letters were ripped off, the union cut away, leaving a plain red flag bearing the word "Liberty" in white. This flag is known as the Long Island flag. It was carried in this form at the Battle of Long Island or Brooklyn, was captured by the British and sent as a trophy to London.

*Military
Preparation*

*First
Fourth
of July*

The people then made an effigy of George III, wrapped it in the discarded union charged with powder, labelled it with the letters no longer needed and hung it from a gallows, where it was exploded and burned to ashes. In the evening the town committee and leading citizens gathered round the genial board and drank thirteen toasts.

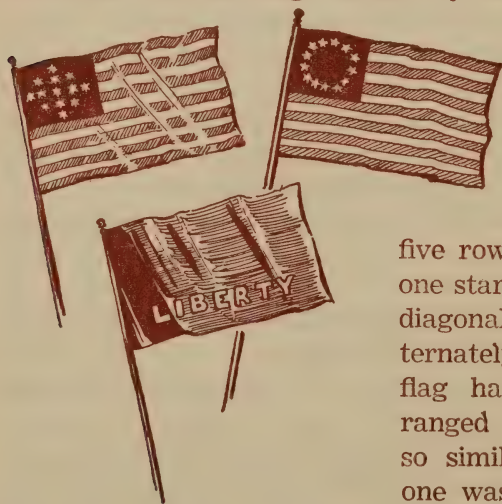
Dr. Gilbert Potter, an ardent rebel, furnished a speech on the occa-

sion, by reading from the Constitutional Gazette, the following poetical summary of the rebel cause:

Rudely forced to drink Tea, Massachusetts in anger,
Spills the Tea on John Bull; John falls on to bang her,
Massachusetts, enraged, calls her neighbors to aid,
And give Master John, a severe bastinado.
Now good men of the law! pray, who is in fault,
The one who began, or resents the assault?

Another Long Island flag, though not from Huntington, is preserved in the Suffolk County Historical Society at Riverhead. It is believed to be the first Stars and Stripes, and was made at Bridgehampton in 1775 by Captain John Hulbert, who commanded a company of the 3rd New York Regiment of the Continental Army. They carried it to Fort Ticonderoga, which had just been captured by Ethan Allen and his Green Mountain boys. Later Captain Hulbert's company was sent to Philadelphia, in charge of British prisoners. There the flag was seen by members of the Continental Congress,

*Another
Long Island
Flag*



John Hulbert flag — Long Island
flag — Betsy Ross flag

in November 1775. It was not until the following year that Betsy Ross made her famous flag, which Congress adopted as the national flag in June 1777.

The Hulbert flag has thirteen six-pointed stars, arranged in five rows, with one, three, five, three and one stars respectively, the whole forming a diagonal square, and thirteen stripes, alternately red and white. The Betsy Ross flag had thirteen five-pointed stars, arranged in a circle. But the designs are so similar as to warrant the belief that one was inspired from the other, making the Hulbert flag the original Old Glory.

The British fleet appeared in August

1776, landed troops to the east of Huntington and carried off cattle and provisions. Dr. Gilbert Potter wrote from Huntington to General Nathaniel Woodhull on August 26, 1776, about this landing as follows:

"I had not arrived at my house from Jamaica half an hour before I received information by express from Captain Thompson of Brookhaven that two ships, one brig and three tenders had landed a number of regular troops between Old Man's and Wading River, who at 1 o'clock were shooting cattle. Major Smith has ordered the detachment designed for your party to the eastward, and as our men are gone and the wind fresh to the eastward I well know they cannot lay there. I expect them in our bay before morning, the only harbor in the Sound. I have not ordered any men from here as yet, but am mustering them to make as good opposition as possible. We must have help here; everything possible for me shall be done. I think General Washington should be acquainted. Our women are in great tumult.

*Landing
of British
Fleet*

"In great haste, yours,
"Gilbert Potter

"To Brig Gen. Woodhull."

DEFEAT: On August 27, 1776, before Dr. Potter's letter reached Gen. Woodhull at Jamaica, the disastrous Battle of Long Island, at the west end, was fought, and resulted in the defeat of the raw, undisciplined American militia by overwhelming numbers of the veteran army of England. This defeat placed the whole of Long Island within the British lines, and left its conquered inhabitants entirely in their power. Gen. Woodhull was so badly wounded that he died a few days afterward. Colonel Josiah Smith's regiment of West Suffolk County Militia was badly cut up and demoralized, and some of them were taken prisoner. The Colonel gave leave for every man to shift for himself in getting their families and effects off Long Island.

*Battle of
Long Island*

Judge Hobart and James Townsend, who had been sent by the Provincial Convention as a committee to help Gen. Woodhull with advice, found, on their arrival in Queens County, that Gen. Woodhull was captured and the Militia dispersed. They came at once to Huntington and tried to

rally the remnants of the Militia. They ordered the Suffolk County forces to rendezvous in Huntington, and sent for Col. Mulford of Easthampton, to come and take command. Col. William Floyd of Setauket, *Disbanding* a signer of the Declaration of Independence, was attending Congress, sent as a delegate from the State of New York. Lt. Col. Gilbert Potter had fled to Connecticut. Major Jeffrey Smith had, on August 29th, ordered the four companies of Brookhaven Militia to march at once to Platt Carll's at Dix Hills in Huntington. When they had marched as far as Epenetus Smith's in Smithtown, the Militia waited to hear from the Major, who had gone to Huntington, to consult with Hobart and Townsend. At dusk, the Major returned, and told the Militia that he gave up the Island; they hadn't force enough to cope with the enemy; and he advised them to disband quietly and go to their homes, whereupon they broke ranks and dispersed.

OCCUPATION PERIOD: The Island was evacuated by the American Army the night of August 27, 1776, following the defeat of the Battle of Long Island, sometimes called The Battle of Brooklyn. From this time to 1783 the Island was occupied by British troops. They traversed it from one end to the other, and were stationed at different places *Setting* during the war. The British General Howe issued a proclamation soon after he landed on Long Island, promising security *up of* and protection to such as would remain peaceable on their *Occupation* farms, and most of the inhabitants availed themselves of it, and remained on the Island during the war. In October 1776, the county and town committees were prevailed on to revoke their proceedings and to renounce the authority of the provincial and continental congresses, and the members of the committees and the people were obliged to take the oath of allegiance to the King, "and in all places of worship . . . to pray for the King and the royal family".

Henry Onderdonk Jr., in his "Revolutionary Incidents" gives the following as the form of the paper signed:

"Huntington, Oct. 21, 1776.

"The committee of Huntington, being thoroughly convinced of the injurious and inimical tendency of our former meetings and resolutions,

and willing to manifest our hearty disapprobation of all such illegal measures, do hereby dissolve this committee, and as far as in us lies revoke and disannul all former orders and resolutions of all committes and Congresses whatever, as being undutiful to our lawful sovereign, repugnant to the principles of the British constitution, and ruinous in the extreme to the happiness and prosperity of this country."

*Oath
Revoking
Allegiance*

Five hundred and forty-nine persons in Huntington took the oath of allegiance and peaceable behaviour before Governor Tryon. They ranged in age from 15 to 70 years, and composed the greater part of the male population of the town. The original list of their names, with ages and occupations, made at the time and certified by the hand of Governor William Tryon, is now in the published town records. It is not probable that the oath was signed by the majority of the town committee. Several of them had gone into the Continental Army, had fled to Connecticut or were in Congress. The signers yielded to the King a lip service extorted by force but mentally they abhorred the act, and all their sympathies were with the patriots who were fighting in the armies of Washington.

Martial law now prevailed. Those who had taken an active part in favor of the rebellion fled to Connecticut, or within the American lines. Their families were left unprotected, and their property to be occupied and seized by British officers or native loyalists. The Tories wore red rags on their hats to distinguish them from the Rebels, and also as a badge of safety and protection. The boys and negro slaves in Huntington took the hint and wore the red rag of England, for the purpose of security from attacks by British soldiers.

*Martial
Law*

Many old men, who were unable to get away and who had no sympathy with the British, kept a red rag on hand to stick in their hats in case of danger, and the material became so scarce in Huntington, that the women had to tear their red petticoats to pieces, to supply the demand. From this fact, those who wore these emblems of submission were called, by the more active and warlike patriots, the "Petticoat Brigade of 1776".

INCIDENTS OF BRITISH OCCUPATION: Many incidents of the British occupation have been recorded. The first troops that arrived in

Huntington after the Battle of Brooklyn were the 17th Light Dragoons, whose officers stopped at the home of Stephen Ketcham, on the south side of Main Street, a little west of the present center of Huntington Village.

Mrs. Ketcham In those days it was farm land, with only a few houses west of what is now New York Avenue. Mr. Ketcham, a member of the patriot Town Committee, had taken refuge elsewhere, but Mrs. Ketcham and her family remained. The officers turned their horses into a lot adjoining the house, part of which was a peach orchard. Mrs. Ketcham had just finished baking fifteen loaves of bread. She went to the door and asked one of the officers to move the horses to another lot, as they might destroy the peach trees. This request was granted, but the officers, seeing the bread, marched into the house and carried off every loaf.



"She dumped the contents of the pot into the fire"

Later in the day, she looked for her large cooking pot, and found it was missing. She went across the road to where the soldiers were encamped, and found the pot hanging over a fire made of fence rails. Waiting until a time when no soldiers were near, she dumped the contents of the

pot into the fire and carried it back home.

The Hessians, who arrived later, seem to have been among the worst of the marauders. A party of them attacked the house of Widow Platt, on the Town Spot, and at midnight broke open a window. They fired several shots into the house, which was defended by John Stewart, Gilbert Platt, and a negro named Elijah. John Stewart killed one of the robbers, and Elijah knocked one on the head with a hatchet. The neighbors, alarmed by the firing, arrived and found that the robbers had fled, and Elijah had been shot through the head, but was still living. He lived for years after, and fiddled at local dances.

*Widow
Platt*

One of the first acts of British officers was to seize 160 casks of oil and 20 hogsheads of molasses that had been stored in Huntington. Joseph Bunce and Jonas Higbee, who each owned a vessel, were ordered to move them up to the dock on the east side of Huntington Harbor and receive the oil and molasses on board. They loaded and took the cargo to New York City under the convoy of his Majesty's ship "Kingfisher", delivering it to a quartermaster of the king's troops. The greater part of the horses in the town were "pressed" into British service, and a large number of able-bodied men were, in the fall of 1776, compelled to go with their teams to distant points in all parts of the Island, transporting the baggage of British troops who were constantly on the move.

*Seizure
of
Supplies*

Captain Nathan Hale of Colonel Knowlton's Rangers was sent by Washington to gather information on the disposition of British troops on Long Island and on possible plans of attack on the American army on Manhattan Island. The following essential points are taken from the pamphlet "Nathan Hale" published by the Huntington Historical Society in 1933.

The American forces were encamped on the plains and heights of Harlem and Knowlton's Rangers patrolled the Westchester shore and the Harlem River and guarded the Hell Gate flank. The time of Hale's departure from camp is placed in the second week of September 1776, probably by the 12th.

The route Nathan Hale took from Army headquarters in Manhattan is described by Stephen Hempstead, a sergeant in Hale's company in 1776, in the Long Island Star for April 5, 1827, in an article headed "Revolutionary Incidents". Parts of this article follow: "We left our camp on

Nathan Harlem Heights with the intention of crossing over (to Long
Hale Island) the first opportunity, but none offered until we arrived at Norwalk, fifty miles from New York. In that harbor there was an armed sloop and one or two row galleys. Capt. Hale had a general order to all armed vessels to take him to any place he should designate. He was set across the Sound in the sloop at Huntington by Capt. Pond who commanded the vessel. Capt. Hale had changed his uniform for a plain suit of citizens brown clothes, with a round, broad-brimmed hat . . . leaving all his other clothes, commission, public and private papers, with me also his silver shoe buckles . . . and retaining nothing but his college diploma (for identification). He went on his mission and I returned back to Norwalk with orders to stop there until he should return or I hear from him, as he expected to return back again to cross the Sound if he succeeded in his object".

The next that is heard of Nathan Hale was on the evening of Sept. 22nd, when the British Captain John Montessor appeared with a flag of truce at the American outposts in Old Harlem Lane, bearing a letter to Washington regarding the exchange of prisoners. In conversation with the American officers Montessor gave them the news that Capt. Nathan Hale had been executed in the British camp that morning as a spy. Capt. William Hull, a fellow officer of Hale's, in his Memoirs, tells of a later interview with Montessor, describing the circumstances of the capture and execution. Montessor is quoted in part: "On the morning of execution my station was near the fatal spot and I requested the provost marshal to permit the prisoner to sit in my marquee while he was making the necessary preparations. Capt. Hale entered. He was calm and bore himself with gentle dignity in the consciousness of rectitude and high intentions. He asked for writing materials which I furnished him. He was shortly after summoned to the gallows. But a few persons were around him, yet his characteristic dying words were remembered. He said; 'I only

regret that I have but one life to lose for my country' ”.

In 1893 the Sons of the Revolution in the State of New York erected the bronze statue of Hale by Frederick MacMonnies in City Hall Park in New York City. A replica in reduced size of this statue was presented to Huntington by Mrs. MacMonnies after her husband's death and is now located in the village hall of Huntington Bay.

A monument on Main Street and Stewart Avenue near the library was erected in 1894. It is a marble column bearing Hale's famous last words in bronze letters.

George Taylor Sr. who owned and developed the residence property from Vineyard Road to East Neck gave this section the name “Hale-site”, a name that was afterward given to the post office at Huntington Harbor, with his consent. Mr. Taylor, in 1897, erected a memorial to Nathan Hale at the foot of Vineyard Road on the shore, a huge native rock bearing three bronze tablets. Captain Hale landed on Huntington Bay probably somewhere near this boulder, but there is no documentary proof as to the exact place of his capture. He was executed in New York in front of Artillery Park.

Ezra Conkling suffered greatly from the British soldiers, who stole almost everything edible on his farm. He hid one fat calf in the milk room but a Tory neighbor informed the British where it was hidden. One morning several British soldiers came to the house, went upstairs, threw two of the Conkling children out of bed, and cut the rope under the bed, saying they had found a deserter in the milk room, and needed a rope to tie him. They marched off to camp with the calf, which met the fate of war.

*Ezra
Conkling*

One day, when Ezra was away from home, a British dragoon rode by on his horse, and noticed a goose in the dooryard near the road. He baited a fishhook with a kernel of corn, tied it to a long string, and, without dismounting, threw it on the ground near the goose, retaining the end of the string in his hand. The goose swallowed the corn and the hook, and the dragoon started his horse off for camp, with the goose trailing behind. Mrs. Conkling, appearing at the door, saw this strange procession, but was unable to see the string. She threw up her hands in astonishment,

exclaiming: "Well, I never; if our old goose isn't fighting the British!"

Major Jesse Brush, born in 1752, held his family land on West Neck. He is described in a current report of the time as "a small, well-built man, with red hair, sandy complexion and a bright eye, strong as Hercules and bold as a lion". He refused to take the oath of allegiance to the crown and his property was confiscated. In 1780 he sent the following warning to the occupants of his farm: "I have repeatedly ordered you to leave my farm.

This is the last invitation. If you do not, your next landfall will be in a warmer climate than you have lived in yet. Twenty days you have to make your escape."

Major Brush married Dorothy Platt of Sunken Meadow, near Kings Park. This story of Zephaniah Platt, her father, is related in the Platt genealogy. When he was 74 years old the British carried him to New York a prisoner and confined him in an old prison ship. His daughter, Dorothy, hearing that he was ill with smallpox, drove with a colored woman into the city and asked Sir Henry Clinton to allow her to take him home as he could not live. "He is an arrant rebel", said Sir Henry. She answered him with tears in her eyes: "He is an old man and can never more injure your cause". The old gentleman lived only four days after his release.



"The officer fired and the boy fell"

Jonas Platt purchased the farm at Sunken Meadow in 1717, and left it to Zephaniah, an only son, who married Hannah Saxton at Huntington in 1730. During the War, Mrs. Platt used to leave the window facing the Sound open a little so that her refugee sons could come in the night and get food. She would talk with them but never saw them, so that, when the sentinel came in the morning to inquire if any rebel had been seen, she could truthfully answer, no. Once the youngest boy was found there by an officer; he ran for his boat, the officer fired and the boy fell. His wife and mother thought him killed, but in the night he returned to let them know he was safe, and that his foot had caught in the tall grass and he fell at just the right time unhurt.

The town of Huntington was early in the war largely drawn upon by the British for wood, to supply the invading army at New York City and other places as well as the barracks in Huntington. Governor Tryon many times ordered the local militia to have cut and sent to New York large quantities of wood. In order to equalize the *Wood from Long Island* burdens of the requisition the owners of woodlands met and appointed men to superintend the cutting and carting of wood to the landings and it was agreed that each inhabitant owning woodland should contribute his proportion of the wood as it was from time to time demanded. This plan was carried out in part, but often the Tory friends of the British would enter upon the lands of known patriots and cut and destroy timber indiscriminately. It took fifty years to recover from the havoc made by the war in the Huntington woodlands.

Long Island, during the colonial and Revolutionary War periods, was a heavy producer of wheat and other grains. Milling was one of the early industries and the flour was sold in the New York market for export as well as consumption at home. It is thought by some historians that the grain and cattle of Long Island were the reason for its occupation by the British. According to Mr. Paul Bailey, writing in the *Long Islander* of July 24, 1952, it was the British *Coming of Hessian Fly* army that inadvertantly destroyed this source of supply during the war. It seems that a large quantity of wheat had been imported

from Germany along with some of the Hessian mercenaries. With this wheat came a destructive insect or its larvae, which soon acquired the name of the Hessian Fly. Tories in western Queens County are believed to have planted some of this infected wheat and by the fall of 1777 the effects of the fly's ravages were being felt. The price of wheat flour at Flushing jumped almost overnight from 35 shillings per 100 pounds to nearly twice that amount and continued to rise.

All through the balance of the war the pest remained out of hand. The story goes, however, that a Long Island farmer and grist mill owner, one Burling, who lived near Flushing, eventually became the local savior of the day. He had heard of a kind of wheat grown in the South which had survived the Fly's ravages. He acquired a few bushels and planted it on his farm. The New York Packet of July 20, 1786, said of the experiment:

"The insect that has destroyed the wheat many years past continues to spread, but it has no effect on the white-bearded wheat raised on Long Island. This wheat was brought here from the southward during the war, and a few bushels sown by a Flushing farmer grew well, and afforded a fine crop. He kept on and has supplied his neighbors. It grows twenty bushels to the acre, and weighs over sixty pounds (per bushel). It is of a bright yellow color and makes fine flour. The straw is harder, and resists the poison of the fly, and supports the grain, while bearded and bald wheat were cut off".

A man here in Huntington, who grew up in Kansas, said he noticed this article in the Long Islander because the Hessian fly was a pest in Kansas when he was a boy.

Tradition has it that Jacob Titus owned a house on Goose Hill Road in Cold Spring Harbor, now occupied by Andrus Titus Valentine, whose chimney was very large, having three large fireplaces and panels of wood. In the center of this chimney was a room about six feet square, the entrance near the top, with a ladder leading down inside. Jacob Titus was captured in his sloop by the British during the war, and, jumping overboard, escaped. He was hidden in this room from the soldiers searching for him. When the chimney was torn down, brick enough was taken from it to build

*Jacob
Titus'
Chimney*

two chimneys, foundation for a store and some left over.

Samuel Conkling, the father of Strong Conkling, lived in an old house that stood where the Woolsey cottage was afterwards built, on the Bowery (West Neck Road). He was an outspoken rebel. The British tried to take his team away from him but he resisted so energetically, with his stout axe, that they were glad to desist. He knocked a British officer down with his fist. The soldiers pursued him. He ran to his home, through the hallway, and out the back door, just as his pursuers came in the front. He escaped across the fields into the woods, and hid in a barn at Cold Spring Harbor. The British searched every house and barn in Cold Spring, even coming into the barn where he was secreted under a mow of hay, without discovering him. The next night, he made his way through the fields to the brick yards at West Neck, and escaped in a rowboat to Connecticut, where he remained, doing good service in the patriot cause, to the end of the Revolution.

*Samuel
Conkling's
Escape*

Zophar Ketcham of Sweet Hollow (Melville) was forced by the British to work on Fort Franklin at Lloyd's Neck. The old man didn't like it, and resisted, but to no purpose. They were too strong for him. He said, "The British are worse than the Devil, and he could prove it by Scripture". "Scripture tells us", said Mr. Ketcham, "resist the Devil and he will flee from you, but if we resist the British, they get closer to us!"

*Zophar
Ketcham*

The column "Historical Discourse" in the Long Islander of Sept. 15, 1876, contains another story of Sweet Hollow: "In a house now occupied by Elias Baylis, Sen. (just east of the old Sweet Hollow Church on Old Country Road) lived Wilmot Oakley. And in a house now occupied by Joseph Bassett (located on the southeast side of Melville Corners) lived Jesse Ketcham. Impressed by British marauders to pilot them through the woods toward Jamaica, Ketcham said: 'Don't let us go along the road by Oakley's, or he will shoot you and me too, for being in your company.' A few nights afterward a marauding party attacked Oakley's house and set fire to it. Unable to get to the well for water, the heroic wife and daughters went into the milk-cellar and brought up pans of milk and threw them on

*Wilmot
Oakley
and Jesse
Ketcham*

the flames, while the father went up into the attic and fired from the window, killing one and wounding two of the assailants. The survivors fled precipitately with their dead comrade. After the war one of the wounded settled in Springfield, but he never forgot the fair exchange received for the bullets that he planted in that old house — still standing with some of the bullet holes in the siding”.

British soldiers were quartered in the houses of Huntington, in barracks, and encamped on Lloyd's Neck, West Neck, on the fields between Wall Street and the Bowery (West Neck Road), near Gallows Hill (on Vineyard Road), near the Episcopal Church (where the *Location of British Soldiers* A. M. E. Church now stands on Park Ave.) and the Old First Presbyterian Church, and between this church and the western part of the village. The Old First Church was their stable and storehouse. They had a block-house on the field adjoining the Union School building (site of present high school). Their whipping post, which was a standing tree, flattened on one side, to tie their victims to, stood in front of the present school building. They destroyed and laid waste this whole section of country, until provisions and forage became so scarce they were compelled to reduce their garrison, and to scatter their troops over Wheatley, Jericho, Westbury, Herricks, Northside, Cow Neck, Great Neck and other places to the west. The inhabitants of Huntington were forced, not only to bury their money and valuables, but also their provisions in order to save themselves from starving.

Many of the people of Huntington were robbed of their money and valuables, and were hung up by the neck until almost dead, to make them reveal where it was secreted. Two brothers, Zophar and Joel *Zophar and Joel Rogers* Rogers, living at Long Hill, were hung up by the neck, one after the other, to get the hiding place. Zophar was hung up three times and left for dead; Joel was stretched up twice. Zophar, reviving, aroused some of the neighbors, which alarmed the robbers, who fled without obtaining the money, which was hidden in a couple of old shoes.

Another story of hiding money and valuables is told by Mrs. Myra Elliott Fowler in a letter to her brother Harrison on Sept. 30, 1919:

"Mary Jarvis told me that during the Revolutionary War when the British were on their way to march through Huntington, her grandmother put all her money in a two-quart brass kettle and buried the kettle in a swill barrel in the building where pigs were kept. The British came and ransacked the house, but did not find the brass kettle. Mary Jarvis has this kettle and she has had it refinished and this bit of history engraved on it". The kettle is about five inches high and seven inches across the top. The inscription on it is engraved in script and reads: Alma Carll filled this kettle with gold and silver and dropped it in the swill barrel so that the British did not find it when they searched the house in West Hills, Long Island, 1776. It is owned by P. W. Jarvis.

*Alma
Carll*

It is true that in war time troops are often quartered on a conquered people but, in Huntington, pillage had the sanction of the officers. As a sample of this kind of warfare, Scudder Lewis, in the claim book in the town clerk's office, certifies that Lieutenant McMullen impressed him and his team and wagon into the service, and that he and this officer and assistant spent two days in collecting "coverlets" from house to house for the use of the soldiers.

*Foraging
Expeditions*

As one instance out of many of petty robberies, Jesse Bryant certifies that Major Gilfillan not only carried off all his cattle and sheep, but, with the soldiers, entered his house and took £20 worth of clothing and bedding, and the cooking utensils and table dishes, including a dozen spoons. As one instance of wanton cruelty and destruction of property Charles R. Street remembers the statement of his grandfather, Gilbert Scudder, that near the close of the war the soldiers took over forty horses belonging to the inhabitants to a valley just north of what is now Sand Hill Road in the east part of Huntington village, and killed them all.

John Haff, of the south side of Huntington, was noted for being a curiosity, the ugliest looking man in Suffolk County. He took pride in his uncouth appearance. At one time, during the War, he met a party of British officers, riding in a wagon, on a road on the south side of the Turnpike, just below Platt Carll's, where the road was too narrow for vehicles to pass each other. The question for debate was, who should back

out to a wider part of the highway. Haff looked at the party and discovered the driver, an officer, to be worse looking than himself. "I wish you were dead", said Haff. "What do you mean, you rebel scoundrel?" *Ugly* retorted the British driver. "Why", replied Haff, "before you *John Haff* arrived in Huntington, I used to make money, showing my face at sixpence a sight, as the ugliest man in the town, but now I'm done. You can beat me, and I'll give up the business". The officers laughed at their driver, who good-naturedly backed out and allowed Haff to go on his way.

Huntington had no cessation of this constant drain upon the property and resources of her conquered population, until the close of the war. Nor did this part of Long Island feed the British alone. The American army in Connecticut, or detachments from it, made secret and frequent excursions to Long Island, in sailing vessels and whale-boats, with two objects in view, both of which were equally *American* disastrous to the inhabitants: one was to procure provisions *Army* to feed the American army, as much as they could transport; *Raids* the other was to destroy the balance of produce and property, in order that the British might not be able to seize it for their benefit. In September 1776 Colonel Henry B. Livingston, a courageous and dashing American officer, made a raid in the county and took off 3,129 sheep and 400 head of cattle. Christopher Leffingwell, commanding the Norwich Light Infantry Company, in the same month and year, took off 790 sheep, 152 head of cattle and several families, with their effects.

These raids from Connecticut were constantly kept up and were engineered and planned, in many cases, by the refugees from Huntington, who had fled across the Sound. One of the most active of these patriots was Henry Scudder, one of the original members of the Town Committee, and a man of ability and great force of character. He was *Henry* taken prisoner at the Battle of Long Island, but released by *Scudder's* Colonel Upham. He visited British forts and went within the *Raids* British lines for the patriots, at the risk of his life. He drew a plan of "Fort Slongo", at Fresh Ponds (so named after a British officer) and forwarded it to the Americans, who afterwards cap-

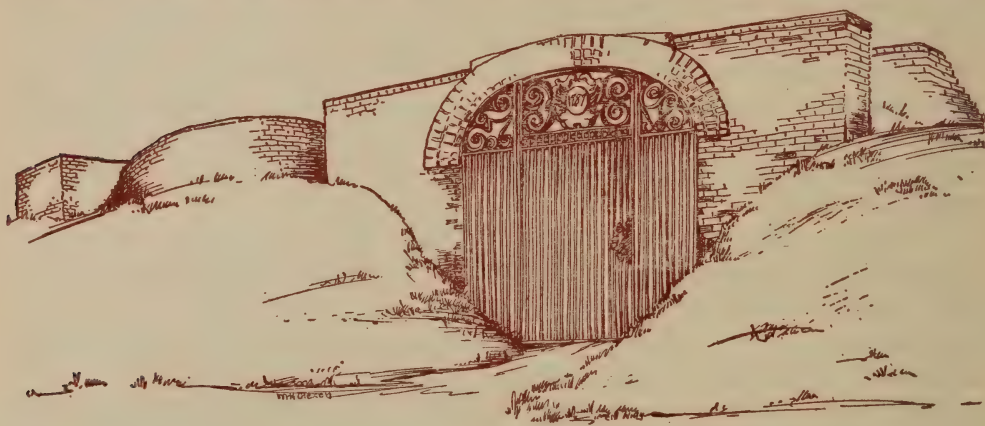
tured and burned it. He had many hair-breadth escapes from capture, once hiding behind a log, while the British cavalry were within a few feet of him. Captain Coffin, a British officer, with his company, at one time searched for him at his house in Crab Meadow. Capt. Coffin pointed a pistol at Mrs. Scudder's head, threatening to blow her brains out, if she didn't reveal his whereabouts. He was concealed in a chimney and was not found. As Capt. Coffin went away he said to Mrs. Scudder: "If I don't find your rebel husband in a week, I'll be in my coffin." He little dreamed his words would come true. In less than a week Henry Scudder, with a party of rebels, surrounded Widow Chichester's house at the "Cedars", on East Neck, near the shore of the Bay, where Nathan Hale's rock is now located, shot Capt. Coffin, as he was playing cards, and took sixteen prisoners. After the war Henry Scudder was a member of the convention that framed the State Constitution, and represented Suffolk County for several terms in the State legislature.

British Forts in Huntington: There were several fortifications or earthworks erected by the British in and about Huntington. There was a small earthwork on rising ground near the Episcopal Church (on west side of Park Avenue opposite the Hospital). *Fortifications* There is a grave stone in the Episcopal burying ground west of where the old church stood, with a hole in it, where a cannon ball went through. The tradition is that a rebel was hiding behind it, at the time the shot was fired by the British, who was instantly killed.

There was another fort, and a more extensive one, on Gallows Hill (Vineyard Road), the remains of which are still plainly visible, although somewhat covered by a growth of cedar trees. Two American spies, whose names are unknown and cannot be *Gallows* ascertained, were hung by the British upon the hill, close by *Hill* the fort. The grandfather of Stephen K. Gould of Huntington, so said Mr. Gould in 1876, recollected seeing these two men, when he was about fourteen years of age, sitting on their coffins, riding to their doom on Gallows Hill. They were brought from Lloyd's Neck and there executed. Ever since this occurrence, the place of their execution has been known as "Gallows Hill".

A fort on Lloyd's Neck, Fort Franklin, was named after Benjamin Franklin's son, Sir William Franklin, a loyalist, the last royal governor of New Jersey. Designed by Colonel Benjamin Thompson, British commander at Huntington, it was built on a bluff overlooking the entrance to Cold Spring Harbor. The remains of the fort are still there on the estate of Mrs. Willis D. Wood. The Huntington Militia, mustering fifty-four men, was turned out by the British to build this fort. British troops, except a few in the fort, were housed in

*Fort
Franklin*

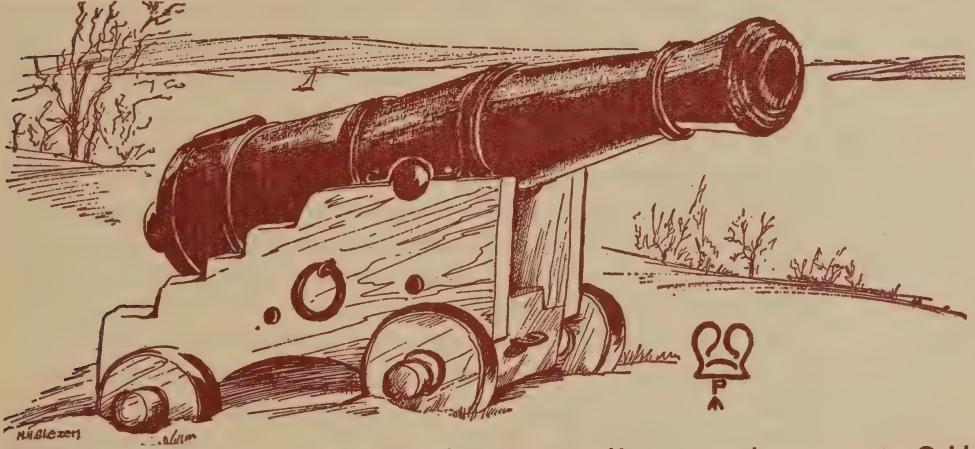


Earthworks of the fort are still on the estate of Mrs Willis D. Wood

barracks built from one hundred to three hundred yards from the fort. Four long twelve pounders, and two three pounders, were mounted on the walls, and inside the fort was a brass four pound field piece. There was a naval guard, consisting of a vessel of sixteen guns, two small privateers and one galley. Loyalist refugees came in considerable numbers. A total of 800 men were assembled, more than half of them properly armed.

On Sept. 5, 1778, Major Tallmadge of the American Army embarked with 130 men of his command at Shippan Point near Stamford, directly across the Sound, and landed at Lloyd's Neck in the evening. He surprised and captured a party of irregulars outside the fort and landed them on the Connecticut shore before morning.

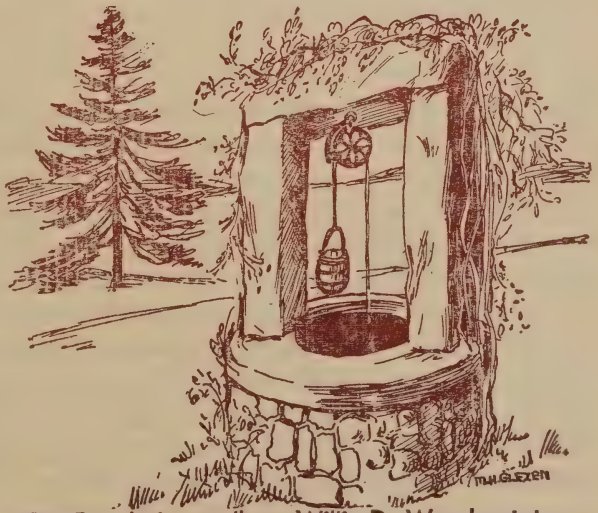
More ambitious but less successful was an expedition in July, 1781, when the French naval commander at Newport detached three frigates



English cannon on wooden mount used at Fort Franklin to guard entrance to Cold Spring Harbor and Oyster Bay. The royal mark sketched is on top of the cannon.

and 250 land troops, which were joined by five armed brigs with American volunteers, to capture Fort Franklin. After the wounding of a few men by shots from the Fort, the place was found to be too strongly fortified to be taken without heavier artillery than had been provided, and the attempt was given up.

On the other hand, great was the indignation



Pre-Revolution well on Willis D. Wood estate

of the people of Connecticut, when, some two weeks later, Captain Frost from Fort Franklin, in command of two whaleboats, crossed the Sound, surrounded a congregation at their place of worship, and took "fifty notorious rebels, their Reverend teacher at their head," and brought them back to Long Island in irons. These are samples of a marauding warfare continuously waged with little scruple on either side.

The following account of Fort Slongo at Fresh Ponds, now known as Fort Salonga, is taken from an address delivered by Edward P. Buffet Jr. at a meeting of the Suffolk County Historical Society: "Crowning a hill that slopes back 100 rods or more from the beach, it lies within the borders of Smithtown, nine miles east of Huntington village. The fort was

Fort a mere earthwork about fifty feet square, built at the head of
Slongo a small ravine that slopes abruptly westward into the valley.

The ridge is still visible and around it a trench. In the northern wall, facing the Sound, is an indentation that may once have been an embrasure for mounting a gun. The walls were formed by banking earth around trees growing in their natural position or around posts set in the ground. The interior is now so filled with debris that the fort has the appearance of an elevated platform.

"Fort Slongo was the scene of a brave military exploit during the war that won for those taking part the express congratulation of General Washington. On the night of Oct. 2, 1781 Major Tallmadge dispatched against Fort Slongo a whaleboat expedition under Major Lemuel Trescott, which resulted in its capture the next morning without the loss of a man, and only one man wounded. Before the assaulting party started, a smaller detachment had crossed the Sound with muffled oars from the mouth of the Saugatuck River and landed at Crab Meadow, some distance west of the fort, near the farm of Nathaniel Skidmore, who guided them to it and showed them the environs. They returned for reinforcements and the following night at 3 A. M. the attack was made. The sentry when alarmed discharged his gun and retreated into the fort so precipitately that he forgot to close the gate behind him. After the capture the blockhouse and other combustible materials were burned and two iron four pounders spiked, after which the party re-embarked. Prisoners taken were two captains,

one lieutenant and eighteen men; ordnance two double fortified four pounders of iron, a brass three pounder and a quantity of smaller munitions. Two of the British were killed and two left mortally wounded.

Silas Wood in his "Sketch" of Long Island history says: "Col. Benjamin Thompson who commanded the troops then stationed at Huntington, without any assignable purpose except that of filling his pockets with a pretended claim on the British treasury, caused a fort to be erected and without any possible motive except to gratify a malignant disposition, he placed it in the center of the burying ground (on Main Street near the Library) in defiance of a remonstrance of the trustees of the town". The fort was begun in November, 1782, just as the treaties of peace were being signed in Europe.

Fort

Golgotha

Col. Thompson ordered the Old First Church to be pulled down, and the beams, timber and plank were used to construct barracks for the redcoats. The aged pastor of the Church, Rev. Ebenezer Prime, had been maltreated as an "old rebel". The British officers took his house as their quarters, broke his furniture, mutilated and destroyed the most valuable books in his library, and committed other acts of vandalism. Mr. Prime died during the war, in 1779, in the 79th year of his age, and was buried in the "Old Burying Ground".

The graves were levelled and Fort Golgotha was erected in the center of the burying ground. Col. Thompson pitched his tent in Fort Golgotha in such a position that he might tread on the d - - d old rebel's head (Rev. Prime's) whenever he went in or out of his tent. The fort was built of wood taken from the church, neighboring houses and barns. Silas Sammis, a carpenter, was forced to work on the fort for fifteen days, and all the carpenters and many others were pressed into service. Tombstones were used for tables and for building fire-places and ovens. It has been handed down from old men who survived the perils of those gloomy days, that they had witnessed the grave stones of their fathers and friends used for British ovens, and had seen loaves of bread drawn out of the ovens, with the reversed inscriptions of the tombstones imprinted on the lower crust.

This fort upon the old burying hill faced the north and overlooked the harbor and the bay. It was about five rods in front, with a gate in the middle, and extended a considerable distance north and south. The works were altogether of earth, about six feet high; no pickets or any other obstruction, except a sort of ditch, and some brush like small trees, fixed on top of the works in a perpendicular form. It contained about two acres of ground. The troops then consisted of Thompson's Regiment, the remains of the Queen's Rangers, and Tarleton's Legion, being 550 effective men. "The inhabitants", says the spy, to whose description we are indebted for information of this fort, "do suffer exceedingly from the treatment they receive from the troops, who say the inhabitants of the County are all rebels, and therefore they care not how they suffer".

There the British soldiers stayed for about three very cold months, ordering food, wood and blankets from the townspeople until they were ordered to evacuate the place in March, 1783. We read in the Town Records of that date, when the soldiers were burning their huts preparatory to leaving: "On Saturday night about 11 o'clock, wind at East, snow about shoe deep, Wind so violent as to Rool the snow in Balls of Different size some as large as a Common Water Pail". This fort was levelled by the people in 1784. The bricks, posts and boards of the fort were sold by the Town at public auction for £23, 11s, 4d. The proceeds were used to erect a fence around the parsonage.

There is much evidence that the people of Huntington were at heart in sympathy with the Patriot cause. The town meeting in 1774, as we have seen, put itself on record by its firm and patriotic resolutions.

Oaths of Allegiance A form of recantation, as previously quoted, was drawn up and sent to each town in Suffolk County by the British military authorities to be signed. It was generally signed, but, so far as Huntington was concerned, so states Henry Clay Platt, only one man on the town committee signed it. A large majority of the members of the town committee fled to Connecticut, joined the rebels there, and never signed any revocation or disavowal of their proceedings.

Governor Tryon was exasperated at the backwardness of the people

in taking the oath of allegiance, and caused the following order to be promulgated, dated September 23, 1778:

"All the male inhabitants from 15 years old to 70 that have omitted or neglected waiting on his excellency on the 2nd instant, according to orders, are required to wait on his excellency at New York on or before the 10th day of this month; on failure of which they will be fined five pounds each, and after the fines are levied any refusing to wait on his excellency will be obliged to quit the island with their families".

As the people did not respond fully to the order, Gov. Tryon in person early in September, with a force of 1200 men, swept the island from one end to the other of its cattle, sheep and grain, and sent them to provision the King's army.

On the way east he stopped at Huntington and administered the oath of allegiance to 413 male inhabitants. After his return he says in a letter, "I gave them the alternative either to take the oath or remove with their families and furniture to Connecticut".

In October following Gov. Tryon made another raid through the island with a large force, and administered the oath of allegiance to those who had escaped him before.

In an advertisement published March 10, 1779, headed "Caution to Travelers," it is reported that a "party of rebels have a place of resort at Bread and Cheese Hollow (so called as the place where Bull Smith, for whom Smithtown is named, stopped to eat bread and cheese on his famous ride on the bull to define his land), on a byroad leading from the houses of two men in rebellion, Nathaniel Platt and Thos. Treadwell to that of the noted Sam. Phillips, near the Branch. They extend their operations along the road from said Phillips to the well known Platt Carl's. They are said to be commanded by a rebel Major Brush" of Huntington. It is further stated that the rebels who make frequent incursions from Connecticut, are harbored and supplied with provisions and intelligence by their above named confederates.

*Patriot
Guerrilla
Activities*

The New York Mercury (Gaine's) gives an account of affairs in Huntington, June 28, 1779, in which it is stated "the rebellious part of the

inhabitants in Huntington, who were kept in awe, while the British troops were stationed east of us, are now become more insolent then ever, and publicly threaten to have all the loyalists carried off to Connecticut. The principal of these miscreants (rebels), are Nathaniel Williams, Eliphalet Chichester, Stephen Kelsey, John Brush, Jonas Rogers, Marlboro' Burtis and Israel Wood, several of whom smuggled goods out of New York to this place, for the sole purpose of supplying the rebels in Connecticut".

It is no doubt true that the Tories suffered greatly from sudden attacks on them by those of their patriot neighbors who had either left the town or secreted themselves in lonely places. The Tories made loud and frequent complaints to the British officers. On July 10, 1779 General DeLancey issued an order setting forth that peaceable and inoffensive inhabitants had been carried off in the night to Connecticut and robberies committed by sons of persons who had pretended to be loyal, with the aid of the latter, and declared: "I will send over such fathers, mothers and their whole families to Connecticut, and give possession of their farms and property to be enjoyed by his Majesty's true and faithful subjects" until they "can prevail upon the rebels to desist".

Some of the wealthiest inhabitants loaned money to the Congress. Major Brush was despatched on a secret mission by Governor Clinton to raise a loan of specie in Huntington and Suffolk County in 1780. He and Captain Rogers, two brothers Conklin, Capt. Ketcham, Timothy Williams and Abraham Legget were on this mission when they were overtaken by the British near Smithtown. Legget and Williams escaped in a swamp and re-crossed to Connecticut in one of Capt. Brewster's whaleboats, which Washington kept cruising in the Sound. Capt. Ketcham was killed. Major Brush, the Conklins and Capt. Rogers were taken prisoners as they lay concealed under a boat. They were confined in jail in New York until exchanged. It is supposed that Major Brush and the others were liberated in October 1780, as Henry Scudder went to New York at that time to negotiate their exchange.

In August 1780 sickness prevailed to a great degree among the soldiers at the barracks in Huntington, especially in the 2nd battalion of

DeLancey's brigade. The inhabitants were compelled with their teams to transport large numbers of the sick to the hospital in Jamaica.

British troops in Huntington were subject to a very annoying species of guerrilla warfare. If one or two of them separated from their forces, they were found dead in some by-road. It was dangerous for them to leave camp except in companies. Ezekiel Wicks shot a Light Dragoon at the foot of the hill near Platt Carll's, where his body was found. Another was shot in Shoemaker Lane (now Mill Lane between Wall Street and Prime Ave.) and his body lay in the road for a whole day, before it was discovered. They were ambushed in the woods, and otherwise destroyed, whenever the rebel inhabitants were furnished with opportunities to annihilate the enemies of their country.

*Guerrilla
Activity*

The young patriots of Huntington were wont to hide along the roadside in the woods at "Mutton Hollow" (Southdown Avenue) and "pick off" British soldiers whenever they were not in too great force. Some of the British officers were accustomed to come from Lloyd's Neck to the village, on horseback, and to return in the night, usually by the road past Capt. Squier's house (West Neck Road). The young Huntingtonians would run a rope across the road, tied to a stout tree, and then secrete themselves in adjoining woods. When the British officers came galloping along at full speed in the dark, their horses would run into the rope, fetch up suddenly, and tumble their riders upon the ground, when the young men would rush from their place of concealment, capture the officers and convey them to the Harbor, where rebel whaleboats were in waiting to take them, as prisoners, across the Sound.

Colonel J. G. Simcoe of the Queen's Rangers wrote to his superior officer in answer to complaints that he gave no receipts for the stock, provisions and forage seized by his orders: "I did not give receipts to a great number of people on account of their rebellious principles, or absolute disobedience of the general orders. The inhabitants of Huntington came under both descriptions". And Major Gen. De Reidesel writes to Brig. Gen. DeLancey, under date of Brooklyn, July 16, 1781, praising the conduct of the Queens County mil-

*Patriot
Sympathies*

itia, in assisting the British Lieut. Col. Upham, at Lloyd's Neck, but adds: "It grieves me to be under the necessity of excluding from this number the Huntington Militia; but their unwilling conduct and absolute neglect in giving any support to Lloyd's Neck, too sensibly obliges me to it". Their service, such as it was, was always a forced, reluctant, sullen and resisting one.

Superficial observers overlook the fact that the British officers forced the militia colonels and captains, as well as the constables, to promulgate their orders to the inhabitants, to furnish forage and perform labor on the forts. Instead of giving their orders directly to the people of Huntington, the British officers gave them to the local militia officers and constables, and forced them to serve such orders on the people and to execute them. Many of these orders are in existence. The following is an example:

Huntington, Nov. 26th, 1782.

By virtue of an order from Lieut. Col. Thompson, you must immediately warn all the Carpenters whose names are undermentioned, to appear without delay with their tools to labour on the Barracks, on Failure of which I'm under an obligation to return their names Immediately; and must appear every morning by 8 o'clock or they will not be credited for a Day's work, and must not go away till Dismissed.

Philip Conkling, Ensign

To Sergeant Nath'l Brush.

The militia officers and constables of Huntington had no choice but to sign these orders. They were within British lines, and were compelled to obey the orders of British officers for the time being or suffer imprisonment, plunder and death. Col. Platt Conkling of Huntington and Col. Phineas Fanning of Southold were two officers who promulgated such orders.

Colonel Henry B. Livingston, in a report to General Washington under date of Saybrook, October 14, 1776, stated that Colonels Conkling and Fanning were ordered to be seized with their papers. The patriots misunderstood the situation of these officers, thus planned an expedition to seize them secretly and carry them across the Sound, supposing that they

were voluntarily acting with the British. Col. Conkling was taken and examined; no papers were found on him, and upon explaining his situation, was at once released and allowed to return to Long Island. Col. Fanning was also seized, but he was permitted to go before the Provincial Convention and "clear his character", which he did, to the full satisfaction of the patriot leaders. It may also be stated that not a farm nor an estate in Huntington was forfeited by law, by reason of adherence to the British Crown.

*Under
Patriot
Suspicion*

There is a limited record, preserved in the Town Clerk's office, which shows, to a slight degree, the losses of Huntington's inhabitants during the war. Admiral Digby, who was supplied with much beef for the shipping in the bay, paid for the greater part of it, but the other bills largely remained unsettled. Over three hundred people made out their accounts of losses and presented them to a British Commission under Sir Guy Carleton in 1783, but the Commissioners sailed for England without giving them any attention. The total amount of the bills was £7,249, 9s, 6d, but the town records estimate the loss at about £21,383 or about \$150,000 today.

*Accounts
for Supplies*

As Huntington, in common with the other towns in Suffolk County, had been drained of its resources, both by the British and American military forces during the Revolution, and was "as a torch on fire at both ends", it came as a shock that New York State levied a tax on Long Island to compensate other parts of the State for their losses. It was the misfortune of Long Island, as our native historian, Silas Wood, has said, and not their fault, that they were disarmed by force and in subjection to the enemy, instead of being in the field against them. So far as lay in their power, they always aided the patriot cause. They were classed and maltreated as rebels.

*Long
Island
Taxed*

With their intimate acquaintance with the bays and harbors of Suffolk County, they rendered good service to the American soldiers from Connecticut, who visited Long Island, to capture British vessels and British officers. They carried on a secret trade with New York with their coasting craft, at great risk, and supplied the rebel army with provisions. Their predatory and enterprising warfare alarmed the "Royalists" and kept

them in constant fear. To be a patriot, within the lines of the British army, required strong moral courage, and a firm faith in the justice of the cause. Notwithstanding all its privations, losses and sufferings, the legislature of New York State passed an act on May 6, 1784, taxing Long Island £37,000, (£10,000 of which was paid by Suffolk County) as a compensation to other parts of the state for not having been in a condition to take an active part in the war against England. This was always regarded by Long Islanders as a great act of injustice.

POST REVOLUTIONARY PERIOD TO 1800: At the close of the war and the withdrawal of British troops, the patriot inhabitants were relieved from the necessity of repressing their feelings, and the tories were thrown into a state of consternation and alarm. Without the protection of the British, they felt their future residence in the United States would be attended with extreme peril. At the celebration of peace some of them were roughly treated, and many joined that great army of 10,000 refugee loyalists who about this period fled from the States into Nova Scotia. Finding that country inhospitable, and the successful "rebels" proving less hostile than anticipated, the greater part of them afterward returned.

As the machinery of civil government had been suspended from the opening of the war in 1776 until its close in 1782, martial law having taken its place, the declaration of peace left Huntington like other towns in much disorder. Unprincipled outlaws who had robbed and plundered during war time now hung upon the outskirts of the villages, and made occasional raids upon the people. As late as August 20, 1783, a party of these thieves attacked the house of Israel Young in Cold Spring, and after treating him with great cruelty carried off 200 guineas. Active measures were taken however to suppress these disorders. Town meetings were held, officers elected, delegates were sent to attend the various political conventions, and the town of Huntington assumed its position in the State government.

One of the first acts of the Legislature after the war was to declare that all grants, charters and patents which had been made or issued

under authority of the British government to the towns and which were valid and in force before the Revolution should be and remain valid, so that the town of Huntington continued to hold by a good title the lands whether above or under water within its corporate boundaries.

*Confirming
Land Title*

It would appear from papers in the town clerk's office that at the close of the Revolutionary War there were only 221 heads of families in Huntington, which represents about 1100 persons. 102 families lived around the Town Spot (Main St. and Park Avenue) including East and West Neck; 28 families in West Hills; 13 families in Long Swamp; 35 families in Dix Hills; 12 in Old Fields; 31 in Cow Harbor (Northport). The names in full appear on the records. In 1790, seven years later, there were 385 heads of families, indicating a population of 2000, or nearly double that in 1783. This increase is largely accounted for by the return of large numbers of patriots and loyalists who had previously left the town.

*Population of
Huntington*

With peace the people resumed their occupations with enthusiasm and high hopes. New fields were cleared and cultivated; the raising of grain and livestock was the chief employment and principal source of revenue. The flour mills worked to full capacity. Building went on actively repairing houses and barns, many of which had been partially destroyed by British troops. Spinning and weaving went ahead actively in the homes.

Annually the people came together in town meetings, elected their officers, made provision for the support of the poor and other expenses, provided rules as to the granting of licenses for taverns, passed the usual acts against cattle, hogs and sheep running at large, and for the marking of animals, regulated "swinging gates" on public highways, and made orders that no one not an inhabitant of the town should be allowed to fish, fowl, hunt, or take shellfish within the borders of the town. Year after year these orders were repeated.

*Local
Government*

A letter written by Rev. Joshua Hartt, town surveyor in Huntington in 1795, to Simon de Wet, surveyor general in Albany, is preserved in the State office. It was termed "A Field Book for Huntington Town" and

1795
*Survey of
 Huntington* accompanied a survey of the town. Mr. Hartt was an itinerant minister, as well as surveyor; he preached at Red Hook, now Vernon Valley, east of Northport, for a time. His old church is now in Northport village on Woodbine Avenue near Main Street, used for commercial purposes. Mr. Hartt was a patriot. He with Col. Smith was "brought to Provost's headquarters in New York City, where Mr. Hartt fell sick and lay at death's door. Col. Ethan Allen kneeled down and made so fervent a prayer by his side and otherwise cheered him up that he recovered and was admitted on parole in New York City Oct. 25, 1777."

In his letter Mr. Hartt refers to "three Westchester gumps" who made errors in a Huntington survey. They were appointed under act of the Legislature to settle and determine the Oyster Bay-Huntington boundary. Mr. Hartt's letter touched on many subjects which to the modern way of thinking were out of place in such a document. Some interesting quotations follow. Referring to Northport Harbor, then known as Great Cow Harbor: "Great Cow Harbor is navigable for vessels of 200 tons burden or more. Here common tides rise and fall about 8 feet and the highest not less than 12 feet. This is the best harbor anywhere about Long Island. Little Cow Harbor (Centerport) and Huntington Harbor are much shallower. They will admit vessels of about 70 tons." Again he writes: "Near ye south road (New York Avenue), it is of late become very thick settled. One can hardly ride half a mile without passing a house and many times three or four in half a mile. Many poor people have drawn themselves as near ye bay as they can, for ye advantage of fishing and clamming, etc.

"There are in ye township of Huntington three Presbyterian churches, two Presbyterian ministers, one small Episcopal church, but it is very seldom made use of, as they have not in many years had any minister, and ye number of members are so very few that they cannot support a minister. There is also a Methodist Church with a few members. 9/10 of ye people here, if they are anything, are Presbyterians.

"Number of school houses, 20

"Academies, 1

"Number of mills: Grist, 17 run of stone; saw mills, 3; Fulling mills, 2; dwelling houses, 480; draft horses, 800; oxen, 400." There follows a description of the lay of the land, the hills and valleys. Then production is described: "The staple commodity of this town is wood, beef, mutton, and lambs. The former yield per acre of wheat was from 15 to 20 bushels per acre; at ye present time, if ye land is in good order and well manured it sometimes yields 40 bushels; if in bad order and no manure put on and ye insects take it, it yields nothing". Methods of controlling insects follow, also date of frost on north and south shores.

"Libraries, 1 near or between Crab Meadow and Fresh Pond. Taverns, 26.

"Diseases, Plurises, tershen and quartain agues in low parts of ye town or near fresh mill ponds, intermittents, etc.

"Number of poor — They are supported by a town rate. Expense 400 pounds per year.

"Physicians, 3. Thank God, we have no lawyers. School masters, 27.

"The greatest curiosity I know of hereabouts is the shellbanks, both on ye north and south sides of ye island. Some of them have thousands of tons in them, both of ye soft and hard shell kind. In taking them away (for they are good manure)for heavy land, Indians' bones are found, stone axes, Buck's horns, points of arrows, pieces of pots, etc.

"I am very sorry I could not have time to have surveyed ye roads and laid them down with more exactness, but I could never bring our Supervisor to an agreement."

The assessment roll of Huntington for 1799 was found in good condition after more than 100 years by a writer for the Long Islander. He summarized some of the interesting facts he found as follows: "In that year Jacamiah Brush, Scudder Lewis, Malancthon B. Wood and John Ketcham were the gentlemen who placed the valuations upon about everything a man owned that was of any use to him. The valuation placed on homes and improved real estate ran mostly from \$300 to \$800, those running from \$2000 to \$4000 were the few recognized landed property owners of the township. The assessment on other things besides houses and land was under

1799
Assessment
Roll

a rated valuation, so much for each article, quality not being considered, and was as follows:

Oxen four years old and upward valued at \$15; bulls four years old, \$15, and cows four years old, \$10.

Neat cattle 3 years old, \$6; 2 yrs. old, \$4.

Horses and mares 1 yr. old, \$8 each; 2 yrs., \$15; 3 yrs. old, \$20; and 4 yrs. old, \$30.

Geldings or mares above 8 and not exceeding 12 yrs., \$20 each, and those above 12 and not exceeding 16, \$8 each.

Stallions more than 4 yrs. old, \$300 each.

Mules 1 yr. old \$8; 2 yrs. old \$16; and 3 yrs. old and up, \$25 each.

Swine that had reached the age of 1 yr. were valued at \$3.

Coaches were \$800 each, and chariots, \$700.

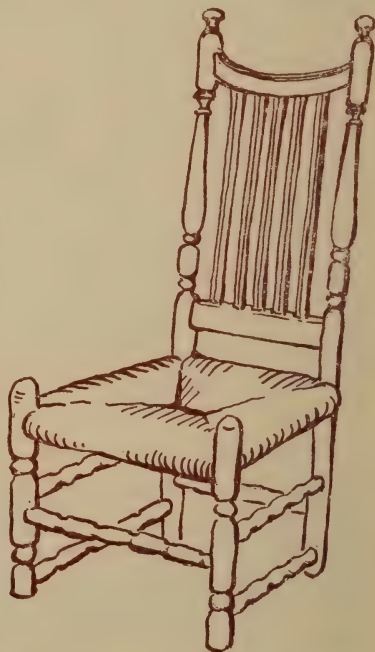
Post chaises or coaches on steel springs were \$300 each; other 4 wheeled pleasure carriages, \$100; and other 2 wheeled pleasure carriages, \$50 each.

Clocks with brass or steel wheels were valued at \$40 each; gold watches, at \$50, and other watches at \$12.

Slaves above 12 and not exceeding 50 years of age were placed at \$100 each.

River sloops or vessels above 30 tons burden and not exceeding 60 were valued at \$500 each; and other vessels above 60 tons burden at \$750.

There were very few of the taxpayers of the town who did not own either oxen, cows, neat cattle, or horses, but there were no large herds. It was a rare thing to find a man who owned as many as five of any of the animals named. The rolls failed to show where any person paid a tax on a bull,



Bannister back chair in Huntington Historical Society

so, if there were any bulls in the township at that period, the owner slaughtered it for food before it reached the age of 4 years and became subject to valuation. There were only 7 stallions that were kept until they had reached the age of 4 years. Gilbert Platt admitted to the ownership of 2 mules and they were the only ones mentioned on the roll.

The two columns in the roll devoted to coaches at \$800 each and chariots at \$700 might just as well have been left out, for there were none in the township. There was no record of any tax being paid on swine, so it is evident that, like the bulls, they were not permitted to live until they had reached the age that made them subject to valuation.

There was only one clock with brass or steel wheels in the entire township and John Gardiner was the proud owner of that. There were 21 river sloops on the assessment rolls, almost all engaged in carrying cord-wood to the city markets. Pleasure wagons were few and far between, 7 all together. There were a like number of two-wheeled top carriages. There were only 4 gold watches on the roll. If any one had owned a watch of the dollar type in those days he would probably have thrown it overboard, rather than pay taxes on it at a valuation of \$12. The rolls list 45 people as owning silver or some other cheaper metal watch.

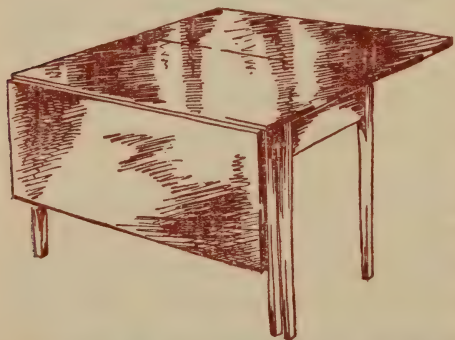
There were more slaves owned by the taxpayers than any other one possession on the roll. They were 64 in number, of which one family owned 6; 11 families, 2; and the rest 1".

From April 19 to 24, 1790, President Washington made a tour on Long Island, accompanied by a few of his officers. He rode in a coach, drawn by four grey horses, with riders. This coach is described as follows: It was one of the best of its kind; heavy and substantial. The body and wheels were of cream color, with gilt mouldings; it was suspended upon leather straps resting upon iron springs. Portions of the sides of the upper part, as well as the front and rear, were furnished with neat black leather curtains. The latter might be raised so as to make the coach quite open in fine weather. The blinds afforded shelter from the storm, while allowing ventilation. The coach was lined with bright black leather, and the driver's seat was

*Washington's
Tour in
1790*

trimmed with the same. The axles were wood, and the curved reaches iron. Upon the door Washington's arms were handsomely emblazoned, having scroll ornaments issuing from the space between the shield and the crest; and below was a ribbon with his motto upon it — "Exitus acta probat". Upon each of the four panels of the coach was an allegorical picture emblematic of one of the seasons. These were beautifully painted upon copper by Cipriani, an Italian artist. The ground was a very dark green, so dark that it appeared nearly black; and the allegorical figures were executed in bronze, in size nine and a half by ten inches. This coach passed into the hands of Mr. Custis at the sale of the President's effects after the death of Mrs. Washington, and was later broken up and the fragments made into walking sticks, picture frames, and snuff-boxes, which were the stock in trade of charity fairs, and realized more in this way than its original cost.

Washington drove as far as Patchogue, on the south shore, dining at Zebulon Ketcham's at Huntington South (Amityville today). He got a lunch of oysters at a shop at Patchogue, of the fine quality for which that



George Washington sat at this table while dining at Zebulon Ketcham's at Huntington South (Amityville) (H.H.S.)

place is still noted. From there he crossed over to Smithtown, and returned to New York through Huntington, Oyster Bay, Hempstead Harbor and Flushing. At Huntington he dined at the inn kept by Widow Platt on the Town Green (Park Avenue near Main Street). The old men and veterans came in flocks, from miles around, to see the Father of his Country, who had a pleasant smile and good word for them all. From a lady who was present and assisted in preparing the dinner given to Washington in Huntington,

several incidents have come down to us. At his request, there was no formality or parade. He looked and acted as a plain citizen, without ostentation. He said he wanted to have a quiet time and to see the people. He

showed he was a man of good taste, for he not only kissed the little girls who came to see him but some of the older ones as well. One little boy,



"Why, Mother, he's only a mere man"

who had heard so much about Washington and venerated his name, was unable to see him as he stood on the "Green" in front of the Inn. His mother took him in her arms, and as he saw Washington for the first time, he exclaimed "Why, mother, he's only a mere man". The remark was overheard by Washington, who seemed pleased, and replied, "Yes, my child, only a mere man". He gave the boy a silver dollar as a memento of the occasion.

Fifteen sat down to dinner, with Washington at the north end of the table. He was affable and entertained all as if he were the host instead of the guest. The dinner that day consisted of oysters, baked striped bass, a monster round of beef, stuffed veal, roast turkey, chicken pie, with

all the vegetables of the season, and various kinds of preserves — a very plain and substantial repast.

After dinner, Washington visited the old Burying Hill, and viewed the remains of the British fort and the surrounding country, expressing himself as charmed with the beauty of the scenery. As he drove west toward Oyster Bay, some of the people were working on the highway, and he paid them the customary contribution, which they laughingly levied on him.

The party passed an old Quaker farmer ploughing by the roadside, with several teams of oxen hitched to one plough. Washington stopped to look at him. One of the officers told the Quaker that was Washington. "George Washington, eh!" said the Quaker, striking his plough deep in the furrow, as he came about at the end of the row, "How dost thee do, George? Whoa hoy; gee up! g'long!" and on he went regardless of his distinguished visitor, who smiled and drove off.

A schoolhouse was being built in the Oyster Bay part of the district. It stood on the south side of Oyster Bay Path, not far up the western slope from the meadows. Near its site stood a small house occupied by a Williams family. As work on the schoolhouse was progressing on Friday, April 23, 1790, Sarah Williams, then eight years old, was watching the men when she noticed a group of people riding across the meadows from the east, some evidently conspicuous in appearance. She ran to her mother, exclaiming, "Oh, how beautiful!" The group was President Washington's party driving toward Oyster Bay from Huntington. It is probable that people of Huntington, dressed in old uniforms or whatever they considered their "best" for the occasion, accompanied the President's carriage. If little Sarah Williams saw someone "dismount from his horse" and assist in raising a rafter, at the same time leaving a dollar from the President for a treat for the men who were working on the schoolhouse, it was one of the accompanying riders whom she saw. The story has come down in the family of one of Washington's hosts on the south side of the Island that his two colored servants, in their livery, attracted more attention than the modestly attired President as they drove through the country.

At Oyster Bay, Washington spent the night at Mr. Young's, a house still standing near President Theodore Roosevelt's grave. On Saturday, April 24th, the party left Mr. Young's before 6 o'clock, breakfasted at Mr. Henry Onderdonk's home in Roslyn, a house standing on the curve of the road up the hill out of the village, now operated as a restaurant. The party dined at Flushing that day, reached Brooklyn through Newtown, and, before sundown, crossed the ferry and were back in New York.

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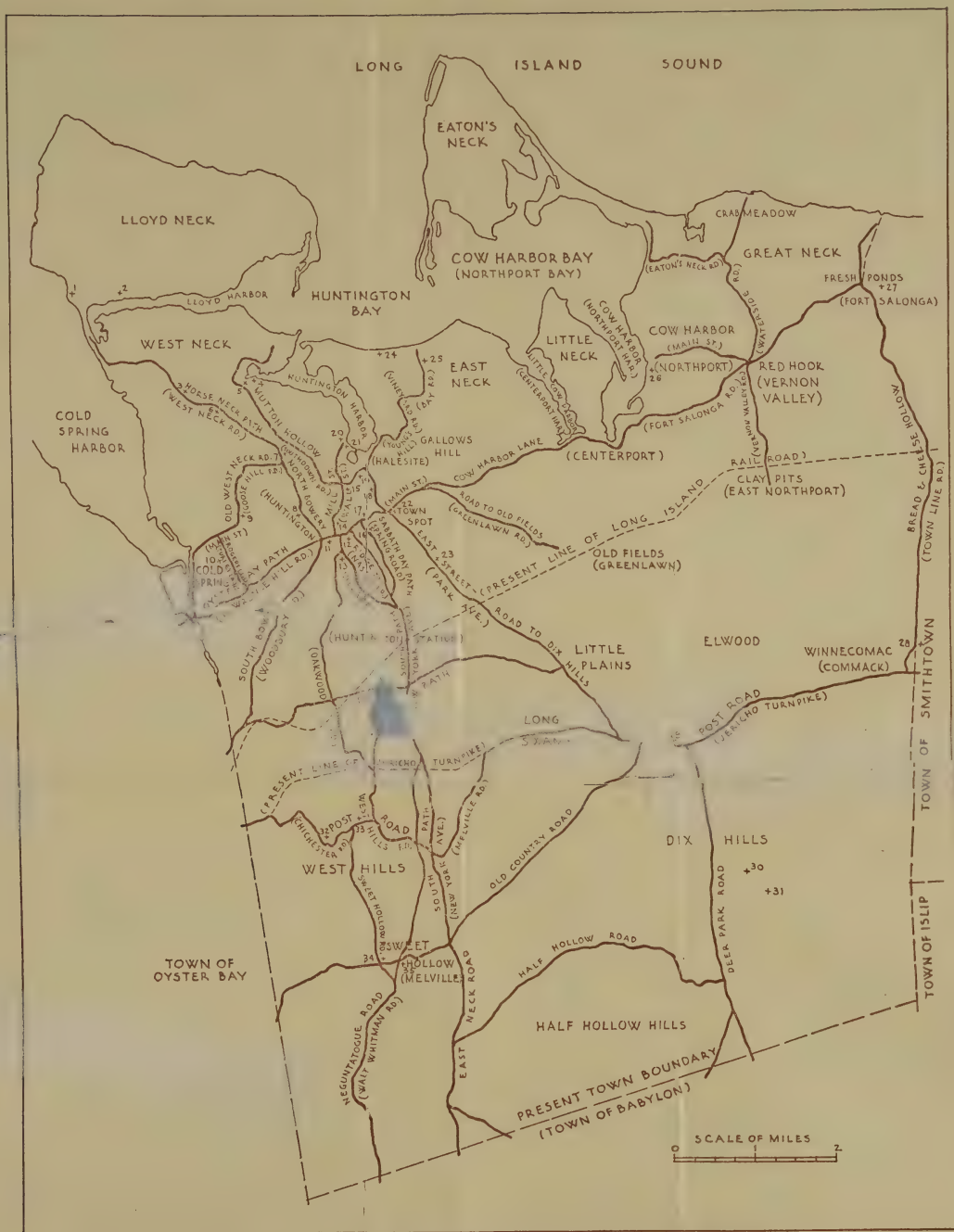
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OLD ROADS AND LOCALITIES IN THE TOWN OF HUNTINGTON

(Modern names in parentheses)

- | | | |
|--|--|---------------------------------------|
| 1. Fort Franklin | 2. Old Burying Hill | 23. Dr. Wiggins' Hospital |
| 2. Lloyd Manor House | 3. Fort Golgotha | 24. Nathan Hale Rock |
| 3. Major Jesse Brush's Farm | 4. David Conklin's House | 25. Widow Chichester's |
| 4. Lefferts Mill, 1790, only old mill left in Huntington | 5. Huntington Historical Society | 26. Former church (Rev. Joshua Hartt) |
| 5. John Sammis' House, old Sammis Homestead | 6. Dr. Gilbert Potter's House | 27. Fort Slongo |
| 6. Elbert Sammis' House | 7. Nathaniel Potter's Silversmith Shop | 28. Commack Methodist Church |
| 7. Silas Sammis' House | 8. Rev. Ebenezer Prime's House | 29. Platt Carl's Tavern |
| 8. Samuel Conkling's House | 9. Old First Church | 30. Home of "Priest Hartt" |
| 9. Jacob Titus' House | 10. Early Episcopal Church | 31. Capt. Timothy Carl's House |
| 10. Jonathan Rogers Homestead | 11. First Mill and Shoemaker Lane | 32. Silas Wood's Birthplace |
| 11. Stephen Ketcham's House | 12. Zophar Platt's House | 33. Peace and Plenty Inn |
| | 13. Tide Mill | 34. Wilmot Oakley's House |
| | 14. Platt Tavern | 35. Jesse Ketcham's House |

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